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The

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"Pro Ecclesia Dei." *St. Augustine.*

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RICHARDUS COLLENDER

CENSOR DEPUTATUS.

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1a die, Januarii, 1954.

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ENCYCLICAL LETTER

(*Fulgens corona*)

TO

THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

(A.A.S., Vol. XXXXIV, p. 577)

PIUS XII POPE

Venerable Brethren,

Health and Apostolic Benediction.

The radiant crown of glory, with which the most pure brow of the Virgin Mother was encircled by God, seems to Us to shine more brilliantly, as We recall to mind the day, on which one hundred years ago Our Predecessor of happy memory Pius IX, surrounded by a vast retinue of Cardinals and Bishops, with infallible Apostolic authority defined, pronounced and solemnly sanctioned "that the doctrine, which holds that the Most Blessed Virgin Mary at the first moment of Her conception was, by singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, Saviour of the human race, preserved from all stain of original sin, is revealed by God, and therefore to be firmly and resolutely believed by all the faithful" (Dogmatic Bull "Ineffabilis Deus," of December 8, 1854).

The entire Catholic world received with joy the pronouncement of the Pontiff, so long and anxiously awaited; devotion of the faithful to the Virgin Mother of God was stirred up and increased, and this naturally led to a great improvement in Christian morality; furthermore, studies were undertaken with new enthusiasm, which gave due prominence to the dignity and sanctity of the Mother of God.

Moreover, it seems that the Blessed Virgin Mary Herself wished to confirm by some special sign the Definition, which the Vicar of Her Divine Son on earth had pronounced amidst the applause of the whole Church. For indeed four years had not yet elapsed when, in a French town at the foot of the Pyrenees, the Virgin Mother, youthful and benign in appearance, clothed in a shining white garment, covered with a white mantle and girded with a hanging blue girdle, showed Herself to a simple and innocent girl at the Grotto of Massabielle; and to this same

girl, earnestly enquiring the name of Her with whose vision she was favoured, with eyes raised to heaven and sweetly smiling She replied: "I am the Immaculate Conception".

This was properly interpreted by the faithful, who from all nations and almost countless in number flocked in pious pilgrimage to the Grotto of Lourdes, aroused their faith, enkindled their devotion and strove to conform their lives to the Christian precepts; there also miraculous favours were granted them, which excited the admiration of all, and confirmed that the Catholic religion is the only one given and approved by God.

In a special manner was its significance grasped by the Roman Pontiffs, and when in the space of a few years the devotion of clergy and people had raised there a wonderful Church, they enriched it with spiritual favours and generous gifts.

I.

When Our Predecessor decreed in the Apostolic Letter that this tenet of Christian doctrine was to be firmly and faithfully believed by all the faithful, He was merely carefully conserving and sanctioning with His authority the teaching of the Fathers and of the whole Church from its earliest days right down through the centuries.

In the first place, the foundation of this doctrine is to be found in Sacred Scripture, where we are taught that God, Creator of all things, after the sad fall of Adam, addressed the serpent, the tempter and corrupter, in these words, which not a few Fathers, Doctors of the Church and many approved interpreters applied to the Virgin Mother of God: "I will put enmity between thee and the woman, and thy seed and her seed ...." (Gen. III, 15). Now if at any time the Blessed Virgin Mary were destitute of divine grace even for the briefest moment, because of contamination in Her conception by the hereditary stain of sin, there would not have come between Her and the serpent that perpetual enmity spoken of from earliest tradition down to the time of the solemn Definition of the Immaculate Conception, but rather a certain subjection.

Moreover, since the same Holy Virgin is saluted "full of grace" and "blessed amongst women" (Luke I, 28; 42), by these words, as Catholic tradition has always interpreted, it is plainly indicated that "by this singular and solemn salutation, otherwise never heard of, it is shown that the Mother of God was the abode of all divine graces, adorned with all the charisms of the Holy Spirit, yea, the treasury well nigh infinite and inexhaustible abyss of these charisms, so that she was never subjected to the one accursed" (Bull "Ineffabilis Deus").

This doctrine, unanimously received in the early Church, has been handed down clearly enough by the Fathers, who claimed for the Blessed Virgin such titles as *lily among thorns, land wholly intact, immaculate, always blessed, free from all contagion of sin, unfading tree, fountain ever clear, the one and only daughter not of death but of life, off-spring not of wrath but of grace, unimpaired and ever unimpaired, holy and stranger to all stain of sin, more comely than comeliness itself, more holy than sanctity, alone holy, who, excepting God, is higher than all, by nature more beautiful, more graceful and more holy than the Cherubim and Seraphim themselves and the whole hosts of angels" (Ibidem).*

If these praises of the Blessed Virgin Mary be given the careful consideration they deserve, who will dare to doubt that She, Who was purer than the angels and at all times pure, was at any moment, even for the briefest instant, not free from every strain of sin? Deservedly, therefore, St. Ephrem addresses Her Divine Son in these words: "Really and truly Thou and Thy Mother are alone entirely beautiful. Neither in Thee nor in Thy Mother is there any stain" (Carmina Nisibena, ed. Bickell 123). From these words it is clearly apparent that there is only one among all holy men and women about whom it can be said that the question of sin does not even arise; and also that She obtained this singular privilege, never granted to anyone else, because She was raised to the dignity of Mother of God. This high office, which the Council of Ephesus solemnly declared and sanctioned against the heresy of Nestorius (Cfr. Pius XI, Encyclical "Lux Veritatis"; Acta Apost. Sedis, vol. 23, p. 493, ss), and greater than which does not seem possible, demands the fullness of divine grace and a soul immune from stain, since it requires the greatest dignity and sanctity after Christ. Yea, indeed, from this sublime office of the Mother of God seem to flow, as it were from a most limpid hidden source, all the privileges and graces with which Her soul and life were adorned in such extraordinary manner and measure. For, as Aquinas correctly states: "The Blessed Virgin, because She is the Mother of God, has a certain infinite dignity from the infinite Good, which is God" (Cfr. Summa Theologica, I, q.25, art. 6 ad 4um). And a distinguished writer develops and explains this in these words: "The Blessed Virgin...is the Mother of God; therefore, She is the purest and the most holy, so that under God a greater purity cannot be understood" (Cornelius a Lapide, in Matth. I, 16).

And again, if we consider the matter with attention, and especially if we consider the burning and sweet love which Almighty God without

doubt had and has for the Mother of His only-begotten Son, for what reason can we even think that She was, even for the briefest moment of time, subject to sin and destitute of divine grace? Almighty God could certainly, by virtue of the merits of the Redeemer, bestow on Her this singular privilege; that therefore He did not do so, we cannot even suppose. It was fitting that Jesus Christ should have such a Mother as would be worthy of Him as far as possible; and She would not have been worthy, if, contaminated by the hereditary stain even for the first moment only of her conception, She had been subject to the abominable power of Satan.

Nor can it be asserted that the Redemption by Christ was on this account lessened, as if it did not extend to the whole race of Adam; and that therefore something is taken away from the office and dignity of the Divine Redeemer. For if we carefully and thoroughly consider the matter, we easily perceive that Christ the Lord in a certain most perfect manner really redeemed His Mother, since it was by virtue of His merits that She was preserved by God immune from all stain of original sin. Wherefore, the infinite dignity of Jesus Christ and His work of universal Redemption is not diminished nor lowered by this tenet of doctrine, rather is it greatly increased.

Non-Catholics and innovators are therefore mistaken, when, on this pretext they find fault with or disapprove of our devotion to the Virgin Mother of God, as if it took something from the worship due to God alone and to Jesus Christ; the contrary is true because any honour and veneration which we may give to our heavenly Mother undoubtedly redounds to the glory of Her Divine Son, not only because all graces and all gifts, even the highest, flow from Him as from their primary source, but also because "the glory of children are their fathers" (Book of Proverbs, XVII, 6).

Wherefore, right from ancient Church times, this tenet of doctrine, both among Pastors and in the minds and hearts of the people became daily more clear and more widespread. The writings of the Fathers bear witness to it; the Councils and the Acts of the Roman Pontiffs declare it; and finally, the ancient liturgies, in whose sacred books this Feast is mentioned as traditional, testify to it.

And even among all the communities of Oriental Christians, which long since have broken away from the unity of the Catholic Church, there were not wanting, nor are there wanting those who, although animated by prejudices and wrong opinions, have embraced this doctrine

and celebrate annually the solemnity of the Immaculate Conception; which would undoubtedly not be so, had they not received this doctrine from ancient times, before they were cut off from the one fold.

It is, therefore, a pleasure for Us, a full century having passed since the Pontiff of immortal memory Pius IX solemnly sanctioned this singular privilege of the Virgin Mother of God, to summarize the whole doctrinal position and conclude in these words of the same Pontiff, asserting that this doctrine "vouched for in Sacred Scripture according to the interpretation of the Fathers, is handed down by them in so many of their important writings, is expressed and celebrated in so many illustrious monuments of renowned antiquity, and proposed and confirmed by the greatest and highest decision of the Church" (Bull 'Ineffabilis Deus'), so that to Pastors and faithful there is nothing "more sweet, nothing dearer than to worship, venerate, invoke and praise with ardent affection the Mother of God conceived without stain of original sin" (ibidem).

But that most precious gem with which, one hundred years ago, the sacred diadem of the Blessed Virgin was adorned, sems to Us to-day to shine with brighter light, since by Divine Providence, it fell to Our lot, towards the close of the Jubilee Year of 1950,—We recall it with gratitude—to define that the Mother of God was assumed body and soul into heaven; and thus to satisfy the wishes of the faithful, which had been more urgently expressed after the solemn Definition of the Immaculate Conception. For then, as We Ourselves wrote in the Apostolic Letter, "Munificentissimus Deus" (Acta Apost. Sedis, Vol. 35, pag. 744), "the faithful were moved by a certain more ardent hope that the Dogma also of the corporal Assumption of the Virgin Mary into heaven should be defined as soon as possible by the Supreme Magisterium of the Church".

Henceforth, it seems that the faithful can with greater and better reason turn their minds and hearts to the mystery of the Immaculate Conception. For the two Dogmas are intimately connected in close bond; and now that the Assumption of the Virgin Mary into heaven has been promulgated and shown in its true light—that is, as the crowning and complement of the prior privilege bestowed upon Her—there emerges more fully and more clearly the wonderful wisdom of the Divine Plan, by which God wished the Most Blessed Virgin Mary to be free from all stain of original sin.

And so these two very singular privileges, bestowed upon the

Virgin Mother of God, stand out in most splendid light as the beginning and as the end of her earthly journey; for the greatest possible glorification of Her virgin body, is the complement, at once appropriate and marvellous, of the absolute innocence of Her Soul, which was free from all stain; and just as She took part in the struggle of Her Only-Begotten son with the wicked serpent of hell, so also She shared in His glorious triumph over sin and its sad consequences.

II.

Yet this centenary celebration should not only serve to revive Catholic faith and earnest devotion to the Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the image of the same Virgin. Just as all mothers are deeply affected when they perceive that the countenance of their children reflects a peculiar likeness to their own, so also Our Sweet Mother wishes for nothing more, never rejoices more than when She sees those, whom under the Cross of Her Son, She has adopted as children in His name, portray the lineaments and ornaments of Her own soul in thought, word and deed.

But if this devotion is not to consist of mere words, is not to be counterfeit coin of religion or the weak and transitory affection of a moment, but is to be something sincere, true and efficacious, it is necessary that each one of us should, according to his condition of life, avail of it for the acquisition of virtue. The commemoration of the mystery of the Most Holy Virgin conceived immaculate and immune from all stain of original sin, should, in the first place, urge us to that innocence and integrity of life which flees from and abhors even the slightest stain of sin.

And it seems to Us that the Blessed Virgin, Who throughout the whole course of Her life—both in joys, which affected Her deeply, as in distress and atrocious suffering, through which She is Queen of Martyrs —never departed from the precepts and example of Her own Divine Son, it seems to Us, We say, that She repeats to each of us those words, with which She addressed the servers: "Whatsoever He shall say to you, do ye" (John II, 5). This same exhortation, understood of course in a wider sense, She seems to repeat to us all to-day, when it is evident that the root of all evils by which men are harshly and violently afflicted and peoples and nations straitened, has its origin in this especially, that many people have forsaken Him "the fountain of living water and have digged for themselves cisterns, broken cisterns, that can hold no water"

(Jer. II, 13): they have forsaken Him Who is the "way, the truth and the life" (John XIV, 6). If therefore there has been a wandering, there must be a return to the straight path; if the darkness of error has clouded minds, it must be dispersed immediately by the light of truth; if death, death in the true sense, has seized upon souls, eagerly and energetically must life be taken hold of; We mean that heavenly life which knows no ending, since it comes forth from Jesus Christ, which, if we faithfully and confidently pursue in this mortal exile, we shall surely enjoy for ever with Him in the happiness of the eternal home. This is what She teaches us, to this the Blessed Virgin Mary exhorts us, Our Most Sweet Mother, Who with true charity loves us more than any earthly mother.

To-day, as you well know, Venerable Brethren, men are greatly in need of these exhortations and invitations, by which they are admonished to return to Christ and to diligently and effectively conform their lives to the commandments, since many are trying to root out the Christian faith from their souls, either by cunning and secret snares or else by open and arrogant preaching of those errors of which they wantonly boast as if they were to be considered the glory of this progressive and enlightened age. But once holy religion is rejected, once the Divine Will, determining what is good and evil, is ignored, it is plain that laws and public authority have little or no value; then again, once hope and expectation of eternal reward are lost through these fallacious doctrines, men will greedily and without restraint seek the things of earth, vehemently covet their neighbour's goods, and even take them by force as often as occasion or opportunity is given. Hence hatred, envy, discord and rivalries arise among men; hence public and private life is perturbed; hence the very foundations of society which can scarcely be held together and maintained by the authority of government, are gradually undermined; hence, finally, deformation of morals by evil theatrical performances, books, periodicals, and actual crime.

We do not doubt that much can be done in this cause by those who hold the reins of government; however, the remedy for such great evils is to be sought from a higher source: namely, a power that is greater than human must be called in as aid, which will illumine minds with heavenly light, which will touch souls and renew them with divine grace and render them better by its inspiration.

Then only can it be hoped that Christian morality will everywhere again flourish; that the true principles upon which society depends, will

become consolidated; that mutual, impartial and sincere estimation of values, together with justice and charity will be established amongst the classes, that finally hatred will be quelled, whose seeds bring forth new miseries, and not rarely provoke exasperated souls to the shedding of blood; that in fine, the contentions between the upper and lower classes being mellowed and settled, the sacred rights of both parties be composed with equity, and by mutual agreement and reasonableness be made conformable and consistent with the public utility.

Without doubt all these principles of Christianity, which the Virgin Mother of God incites us to follow with eagerness and with energy, can be entirely and lastingly productive, only when actually put into practice. Taking this into considerattion, We invite each and every one of you, Venerable Brethren, by reason of the office that you exercise, to exhort the clergy and people committed to you to celebrate the Marian Year which We proclaim to be held the whole world over, from the month of December next until the same month of the coming year, just one century having elapsed since the Virgin Mother of God, amidst the applause of the entire Christian people shone with a new gem, when, as We have said, Our Predecessor of immortal memory solemnly decreed and defined that She was absolutely free from all stain of original sin. And We confidently trust that this Marian celebration may bring forth those most desired and salutary fruits, which all of us long for.

But to facilitate matters and make the propect more successful, We desire that in each Diocese there be held for this purpose appropriate sermons and discourses, by means of which this tenet of Christian doctrine may be more clearly explained; so that the faith of the people may be increased and their devotion to the Virgin Mother of God become daily more inflamed, and that thenceforth all may take upon themselves to follow in the footsteps of our Heavenly Mother willingly and with promptitude.

And since in all cities, towns and villages, wherever the Christian religion thrives, there is a sanctuary or at least an Altar, in which the Sacred Image of the Blessed Virgin Mary is enshrined for the devotion of the Christian people, We desire, Venerable Brethren, that the faithful should throng thither in great numbers and should offer to Our Most Sweet Mother not only private but also public supplications with one voice and with one mind.

But where—as is the case in almost all Dioceses, there exists a

Church in which the Virgin Mother of God is worshipped with more intense devotion, thither on stated days let pilgrims flock together in great numbers and publicly and in the open give glorious expression to their common faith and their common love towards the Virgin Most Holy. We have no doubt that this will be done in an especial manner at the Grotto of Lourdes, where there is such ardent devotion to the Blessed Virgin Mary conceived without stain of sin.

But let this holy City of Rome be the first to give the example, this city which from the earliest Christian era worshipped the Heavenly Mother, its Patroness, with a special devotion. As all know, there are many sacred edifices here, in which She is the object of devotion to the Roman people; but the greatest without doubt is the Liberian Basilica, in which the mosaics of Our Predecessor, Sixtus III, of pious memory still glisten, an outstanding monument to the divine maternity of the Virgin Mary; and in which the "Salvation of the Roman People" ("Salus Populi Romani") benignly smiles. Thither especially let the suppliant citizens of Rome flock; and before that most sacred image let all pour forth pious prayers, imploring especially that Rome, which is the principal city of the Catholic world, may also give the lead in faith, in piety and in sanctity. "For"—We address you, children of Rome, in the words of Our Predecessor of saintly memory, Leo the Great—"although the whole Church, which is in the whole world, should flourish with all the virtues, you, however, above all other peoples should especially excel in deeds of piety, you who are founded on the citadel of the apostolic rock, you whom Our Lord Jesus Christ redeemed with all and the Blessed Apostle Peter instructed above all" (Sermon III, 14; Migne, P. L., LIV, 147-148).

There are many things, indeed, which all, in the present circumstances, should petition from the protection, patronage and intercessory power of the Blessed Virgin. In the first place let them ask that, with the assistance of divine grace, the way of life of each one may be daily made more conformable to the Christian commandments, as We have already said, since faith without works is dead (Cfr. James, II, 20 and 26), and since nobody can do anything befittingly for the common good unless he himself first shines as an example of virtue before others.

Let them also ask with supplication that there may grow up a generous and promising youth, pure and unblemished, and that the beautiful flower of youth may not suffer itself to be infected by the corrupt breath of this world and grow up in vice; that their unbridled zeal and bursting

ardour may be governed with even moderation, and that, abhorring all deception, they may not turn towards what is harmful and evil, but raise themselves up to whatever is beautiful, whatever holy, lovable and elevating.

United in prayer, let all implore that both in manhood and in old age men may shine forth by their Christian probity and fortitude; that domestic life may be conspicuous for inviolate faithfulness, that it may flourish through proper and saintly education of its children and be strengthened by true concord and mutual help.

Let them finally ask that the aged may so rejoice over the fruits of a well-spent life, that, as the end of their mortal course approaches, they may have nothing to fear, no pricks or anxieties of conscience, no cause for shame, but rather firmly trust that they will soon receive the reward of their long labours.

Let them besides supplicate the Divine Mother, asking bread for the hungry, justice for the oppressed, return to the fatherland for those banished and exiled, a hospitable roof for the homeless, due liberty for those unjustly cast into prison or custody; for those, who, after so many years have elapsed since the last war, still silently languish and sigh in captivity, the long-desired homecoming; for those blind in body or soul, the joy of refulgent light; and for all those separated from each other by hatred, envy and discord, let them implore reconciliation through fraternal charity and through that harmony and peaceful industriousness which is founded on truth, justice and mutual friendship.

We desire in a special way, Venerable Brethren, that through the prayers which will be offered to God during the celebration of the coming Marian Year, supplication be made—through the intercession of the Mother of the Divine Redeemer and Our Most Sweet Mother—that finally the Catholic Church throughout the world may be allowed to enjoy the freedom that is its right; which freedom, as history clearly teaches, the Church has always used to promote the good of peoples, never their detriment, always to foster concord among citizens, nations and peoples, never strife.

Everybody knows what difficulties the Church is experiencing in many parts of the world; with what lies, detraction and spoliation She is afflicted; all know that in many places Pastors of souls are either unhappily banished or thrown into prison without just cause, or else are so harassed that they are unable to carry out their duties properly; finally all are well aware that in those same places they are not allowed

to have their own schools and training colleges, that they cannot publicly teach, defend or propagate Christian doctrine in periodicals or commentaries, and cannot properly train the youth in accordance with the same doctrine. Therefore in this Encyclical Letter We earnestly repeat those exhortations made by Us more than once before as the occasion arose; and We firmly trust that during the celebration of this Marian Year fervent prayers will be offered throughout the world to the Most Powerful Mother of God Who is also our Tender Mother, and that in those prayers special requests will be made of Her efficacious and ever-present patronage, that the sacred rights which are proper to the Church, and which the very exercise of human and civil liberty demands, may be openly and sincerely recognized by all, and this without doubt will conduce to the greatest common good and an increase of common concord.'

We desire in the first place to direct Our exhortation, inspired by ardent charity, to those who, reduced to silence and trapped by all sorts of cunning snares, look on with anguish of soul at the affliction and distress of their Christian community, left destitute of all human help. Let these Our dearly beloved Brothers and sons join with Us and all other Christians in invoking before the Father of mercies and the God of all consolation (Cfr. II Cor. I, 3) the most powerful patronage of the Virgin Mother of God, our Mother also, and let them ask Her for heavenly aid and divine consolation. Persevering in the ancient faith with undaunted courage, let them take as their motto of Christian fortitude in this time of trial the words of the Mellifluous Doctor: "We shall stand and fight to death, if needs be, for (the Church) our Mother, and with lawful weapons; not with the sword and shield, but with prayers and sighs to God" (St. Bernard, Epistle 221, 3; Migne P.L. 182, 36, 387).

Furthermore, We call on those also who are separated from Us by ancient schism and whom none the less We love with paternal affection, to unite in pouring forth these joint prayers and supplications, knowing full well how greatly they venerate the Mother of Jesus Christ and celebrate Her Immaculate Conception. May the same Blessed Virgin Mary look down on all those who are proud to call themselves Christians, and who, being united at least by the bond of charity, humbly raise to Her their eyes, their minds and their prayers, imploring that light which illumines the mind with heavenly rays, and begging for that unity by which at last there may be one fold and one shepherd (Cfr. John, X, 16).

To these unanimous prayers, pious works of penance should be added; for the effect of devotion to prayer is this: "the soul is sustained, is prepared for arduous deeds and ascends to things divine; the effect of penance is that we control ourselves, especially our body, the greatest enemy, because of original sin, of reason and of the law of the Gospel. It is clear that these two virtues are intimately connected, help one another, and combine to withdraw man, who was born for heaven, from transitory things and all but carries him to heavenly intimacy with God" (Leo XIII, Encycl. 'Octobri Mense., Sept. 22, 1891; Act Leonis, XIII, XI p. 312).

Since, however, solid, sincere and tranquil peace has not yet appeared in souls and amongst peoples, let all strive with pious prayer to fully and fruitfully obtain and consolidate it, so that, just as the Most Blessed Virgin brought forth the Prince of Peace, so also may She by Her protection and patronage unite men in friendly agreement; for then only can they enjoy whatever peaceful prosperity is given to us during the course of this mortal life, when they are not divided by rivalries, not wretchedly torn by dissensions, not forced into opposite camps by threats and intrigues, but when, joining hands in friendly affection, they exchange the kiss of peace, that peace "which is tranquil liberty" (Cic. Phil. II, 44), and which, guided by justice and nurtured by charity, unites in one harmonious family the various classes of citizens, nations and people.

May the Divine Redeemer, moved by the favour and intercession of His Most Benign Mother, grant the widest and most fruitful effects to these Our most ardent desires, to which will correspond, We are sure, the wishes, not only of Our own children but also of all those who have at heart the interests of Christian culture and the progress of civil life.

Meanwhile, may the Apostolic Benediction which We impart most lovingly in the Lord to all of you, Venerable Brethren, as also to your clergy and people, be a pledge of heavenly gifts and a token of Our paternal benevolence!

Given at St. Peter's, Rome, on the eighth day of September, on the Feast of the Nativity of the Blessed Virgin Mary, in the year 1953, the fifteenth of Our Pontificate.

PIUS PP. XII.

THE SACRED APOSTOLIC PENITENTIARY

(Office of Indulgences)

DECREE

Concession of Spiritual Favours on the occasion of the Marian Year

(*A.A.S.*, Vol. XXXXV, p. 96)

Our Holy Father Pius XII by divine Providence Pope, in view of obtaining more abundant spiritual fruits from the celebration of the Marian Year, which was proclaimed by His Holiness through the Encyclical Letters *Fulgens gloriae corona* given on Sept. 8, 1953, to mark the first centenary of the definition of the Dogma of the Immaculate Conception of the Blessed Virgin Mary, has deigned, in an Audience granted to the undersigned Cardinal Major Penitentiary, on the 8th day of the current month, to grant spiritual favours which shall be available during the whole of the Marian Year.

I. A Plenary Indulgence may be gained by all the faithful as often as having confessed and received Holy Communion they devoutly visit any Church built in honour of the Blessed Virgin Mary, or in case of missionary regions, any chapel, and offer prayers for the intentions of the Supreme Pontiff. This Indulgence is available on the day that the Marian Year begins and closes, namely the 8th day of December, 1953, and the 8th day of the same month in the year 1954: likewise on the feasts of the Nativity, Annunciation, Purification, Seven Dolours and Assumption of the Blessed Virgin Mary.

II. Similarly, the Faithful ,on fulfilment of the above conditions, can gain a Plenary Indulgence every Saturday of the Marian Year and as often as they make a pilgrimage in a body to the same churches.

III. The Faithful also who, being disposed as above, attend some sacred function devoutly celebrated in honour of the Blessed Virgin Mary, may likewise gain a Plenary Indulgence; if they attend such function with at least a contrite heart, an Indulgence of ten years is granted to them.

IV. To every local Bishop is given the faculty of imparting the Papal Blessing, with a Plenary Indulgence annexed, on the day that the Marian Year begins and closes, the Blessing being given at the sacred solemnities performed with pontifical rite.

V. All Altars dedicated to the Blessed Virgin Mary shall be privileged in favour of any faithful soul departed in the grace of God, in suffrage of whom Mass shall be celebrated there by any Priest.

VI. Where there is a special Sanctuary, in which the Virgin Mary

Mother of God is honoured with most singular piety, and to which multitudes of pilgrims even from distant places piously flock, there, in such a Sanctuary, besides all the spiritual graces mentioned, they can gain a Plenary Indulgence not only on every Saturday, but also on the other days of the Marian Year, provided that, having duly confessed and received Holy Communion, they devoutly visit the said Sanctuary and offer prayers for the intentions of the Supreme Pontiff.

Everything to the contrary notwithstanding.

Given at Rome from the Palace of the Sacred Apostolic Penitentiary, the 11th day of November, 1953.

N. Card. CANALI, *Major Penitentiary.*
J. ROSSI, *Secretary.*

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SACRED CONGREGATION OF PROPAGANDA FIDE

Rescript on Votive Mass of the Immaculate Heart of Mary

The Ordinaries of the Ecclesiastical Province of Sydney, prostrate at the feet of your Holiness, humbly make petition for a favour concerning devotion to the Immaculate Heart of Mary. May they grant their missionaries permission to celebrate a Votive Mass of the Immaculate Heart on the first Saturday of each month, as often as devotion to the Immaculate Heart seems to require it?

The Sacred Congregation de Propaganda Fide, in virtue of the faculties given it by our Holy Father Pius XII by divine Providence Pope, in view of the terms of the petition, graciously grants the favour, to be available at all times outside of Lent, provided that no double feast of the first or second class, no priviliged vigil or octave occurs, and no feast, vigil or octave of the Blessed Virgin Mary—the rubrics being observed.

Given at Rome, from the Palace of the same Sacred Congregation de Propaganda Fide, the 29th day of the month of September, 1950.

For His Excellency the Secretary,
CARLO CORVO, Subsecretary.
W. LEONARD.

Bishop Willson, XVIII.

THE LAST YEARS.

Summary: Dr. Willson leaves Hobart in 1865—Serious illness on voyage to England—His financial position—He advises Holy See to appoint Irish priest as coadjutor—Dr. Murphy appointed—Dr. Willson's views—He resigns the See of Hobart, June 22, 1866—Address from the priests of Hobart—Tributes in honour of the late Bishop—Bishop Willson dies on June 30, 1866—Dr. Ullathorne's sermon at the Requiem Mass—Bishop Willson buried at Nottingham—Memorial windows in Hobart Cathedral and in St. Joseph's Church.

On February 27th, 1865, Bishop Willson left Hobart. For himself as for his devoted people it was a sorrowful farewell. Never again would he be able to resume duty. From the very beginning of the voyage all aboard the *Percy* could see that the distinguished and kindly prelate had reached the final stage of his career. Before long the crisis came. Off Cape Horn a stroke of paralysis, long since foreseen by medical advisers, rendered him quite helpless. From officers and passengers he received every possible attention until the end of an anxious journey. Then friends and relatives took the patient under their care until it appeared safe to carry him off to his beloved Nottingham, there to spend the time that remained to him in humble and prayerful preparation for eternity. Time brought some improvement. Within six months after his landing in England the Bishop could walk without much effort, discuss local and colonial ecclesiastical news, dictate letters, and attend all the religious services in the Cathedral. Not even once did he have the privilege of offering Mass.

Owing to former association between Church and State, the Bishop, so long as he retained office, had a title to a government allowance, gradually subject to reduction. At this time as well as when he had first thought of retiring, efforts were put forth, strongly supported by civil leaders in Britain and in the Colony to get him a pension. The Bishop himself favoured the move, hoping to relieve good friends of some of the burden imposed on them by his illness. Though all parties recognised his worth, speaking and writing in eulogistic terms of his valuable public services, the proposal failed to bear fruit. The Secretary of State professed to regard the matter as altogether outside his province. The Tasmanian Parliament, on the other hand, claimed that Dr. Willson in his reforming and philanthropic campaigns had been a servant of the Imperial Government. Each authority regretfully referred the petitioners to the other. Dr. Ullathorne commented in these words: "Truly

red tape is as rigorous as those iron fetters taken by the Bishop from so many human limbs. Putting aside every moral and politic consideration, on the mere ground of economy the expenditure saved to the Imperial Government was enormous".

In one of his representations made to the Holy See respecting the choice of a coadjutor, Bishop Willson had expressed the view that "it would be an act of folly to appoint others than Irish Bishops for priests and people who were Irish". We have seen how, having failed to persuade one Irishman to accept office, he immediately placed his hopes in another. "To secure the services of a good and prudent man in a diocese so far removed from the Holy See", he wrote, "might in the event of my death or removal on account of age or infirmity be of inestimable value". The Bishop's collapse, making a personal visit to Rome impossible, had altered the whole situation. An Irishman would in fact be his successor; but one whose name had probably never occurred to him.

In a pastoral letter for the Lenten season of 1866 the Rev. W. Hall, Vicar-General, made reference to the Bishop's severe illness: "We parted from His Lordship with the deepest feeling of affection and regret; we heartily wished him a happy meeting of his old friends and a speedy return to us. But only a few days had passed away and he was laid prostrate during the remainder of the voyage by a severe paralytic stroke. I am happy to say that his Lordship's health is much improved; but from his age and the nature of the attack we cannot indulge the fond hope of seeing him again.

"Though weighed down with bodily affliction his mind and heart were keenly alive to our wants and without delay supplied them. Knowing full well the disadvantages under which a diocese exists when deprived of the Bishop, and seeing no chance of his being again able fully to perform his important duties here the Bishop quickly sought for and found and recommended to the Holy See one whom he could in all safety entrust his sheep and his lambs. That gentleman, as most of you are aware, is the Right Rev. Dr. Murphy, formerly Bishop of Hyderabad in India".

Notwithstanding the Vicar-General's statement it is fairly certain that if the Bishop of Hobart made any recommendation at this time regarding a coadjutor it was not that of Dr. Murphy. Once nearly 20 years before Dr. Willson had spoken to him in Rome casually and by accident. The second and only other occasion on which they met was

that referred to in a letter addressed to Archbishop Polding and dated 25th October, 1865:

"Last week I had a letter from the Right Rev. Dr. Murphy, formerly of Hyderabad, to inform me he was elected my Coadjutor wtih succession. Three days after he arrived in this town [Nottingham] and remained at the Bishop's house until Monday morning. I have not received any official information but have no doubt of the Bishop's election by the Holy See, and, therefore, gave all aid I could for his taking possession of the See.

"I presume I shall be relieved from all connection with Hobart Town, as there is little chance of my ever being able to take part in public affairs any more".

Seeing his diocese happily provided for, Dr. Willson petitioned the Holy Father to be permitted to resign his pastoral charge straight away. Granting this prayer the Vicar of Christ, by a Brief of June 22, 1866, translated him from Hobart to the Titular Bishopric of Rhodiopolis. He had fought the good fight: he had finished the course: he had kept the faith. Trusting in the Divine Mercy he now awaited the crown.

The knowledge that death's hand is about to fall naturally creates anxiety of soul: but the good and faithful servant of God confidently casts all his care upon the Lord. So it was with Bishop Willson. Holiness in such a Christian apostle remained to a great extent hidden even from his contemporaries. His spiritual life with its struggles and conquests lies outside the investigations of the historian. But we can judge the tree by its fruits, the man by his deeds. Only a high degree of personal sanctity can account for the way in which the first Bishop of Hobart became all things to all men for the love of Christ. He held rigidly to a daily routine of religious exercises deviating as little as possible from customs and practices familiar to Oscot students. The Holy Scriptures, Challoner's Meditations, and the Imitation of Christ were his favourite books for spiritual reading. The Rosary and Visits to the Blessed Sacrament were never omitted: where possible he joined with others in these duties—to him they were duties. As may be gathered from his Pastorals penance and prayer formed part of his spiritual armoury. If he held up high and even severe standards before his people we may be sure that he himself practised what he preached. His great reverence for the Vicar of Christ revealed itself in his sermons writings and conferences with his clergy. All who knew the Bishop

could say what John Henry Newman said of him: "He is a man whom I like and revere very much".

Sympathy and prayers were not lacking. Perhaps the most consoling and gratifying message of remembrance arrived in an address from the priests of Tasmania:[1]

"Sensibly affected by the accounts received of your dangerous and long continued indisposition, we, the Clergy of Your Lordship's diocese, desire to convey to you the expression of our deepest sympathy, attachment, and affection. No words at our command could adequately describe the sorrow with which we heard the intelligence of the serious illness with which you were seized on your homeward voyage, and its protracted continuance since your arrival in England: and though our sorrow has been mitigated from time to time by the information that you were 'better' which each succeeding mail has brought us, yet it has been rendered more intense and poignant by the fact that your illness has precluded all expectation of our seeing you again amongst us, and resulted in the resignation of your personal administration of the spiritual affairs of the Diocese. It is now, when we can no longer indulge the hope of seeing you again, that all your fatherly kindness to us, all your constant attention to our wants and comfort, all your generous hospitality—all your wise counsel and your ever instructive example recur the more vividly to our memories; and may fitly avail ourselves of your absence to make that full acknowledgement of your innumerable favors which your presence ever forbade us to avow.

"Still, though no expectation is left us of your return to the Diocese we confidently hope that so far as your health may admit you will continue to interest yourself in its welfare, and we are glad that in the new arrangements which have been authoritatively made for its spiritual rule and administration, your relation to it, and to us, as well as our relations to Your Lordship have been preserved binding and enduring by your retention of the title of Bishop of Hobart Town.

"Be assured while personally separated from us we shall always be united to you in spirit and affection and be ever most grateful for your manifold kindnesses. Our fervent prayers shall daily arise from the altar to the throne of grace that you may improve in health, that your life precious to us and to the Church, may yet for many years be prolonged and that when it pleases the Almighty Disposer of all things human to summon you in His own good time from your earthly habitation He will invite you to the possession of a glorious heavenly crown, the everlasting reward of your apostolic labours, your unbounded benevolence, and your universal charity.

"One favour we earnestly desire, and humbly ask at Your Lordship's hands—viz., that engaged in the arduous work of the Diocese, and in the midst of the dangers that perpetually surround us, you will afford us the aid of your prayers and supplications to the end that we may always assiduously endeavour to sanctify our own souls, and labour ever zealously for the salvation of the souls committed to our spiritual charge".

To this address as well as to one from the laity the Bishop sent affectionate replies. He then began his immediate preparation for death.

Describing the last days on earth of Bishop Willson his friend Dr. Ullathorne said:[2] "The end of his holy and eventful life was now at

[1] Addresses to Bishop on various occasions preserved in Horbart Archives.

[2] *Nottingham Daily Guardian*, 9/7/1866; also, *Kelsh*, p. 139 seq.; *Standard*, Sept., 1869.

hand. He was conveyed whither his heart attracted him—among his old flock and devoted friends at Nottingham. There was a priest in that town whom he had himself led to the sanctuary; to him he entrusted both his temporal and spiritual affairs. He had lost the memory of past things and had no longer the power to read, but was cheerful, still clear-headed, and vigorous in mind in all that concerned his present duties. At his request there was read to him each day a meditation, morning and evening, a portion of sacred Scripture, the Life of the Saint of the day, and a chapter in the 'Following of Christ': Thus he kept up his pious customs. The day before he departed he assisted at Mass and received Holy Communion. That day he had another stroke and became speechless. That night his sacerdotal friend secretly entered his room, found him absorbed in prayer, and withdrew unobserved. The following day his friends came round him, and the Rev. Mr. Sibthorpe gave him the Extreme Unction. On that same day, the 30th of June, 1866, he calmly expired. His remains repose in the crypt of the Cathedral Church of St. Barnabas, the church which he had raised, and which he loved so well".

At the Requiem Mass, celebrated by Archbishop Polding, then visiting England, the Bishops of Nottingham, Birmingham, Shrewsbury, Northampton, and the Abbot of Mount St. Bernard's Abbey were present. Fathers James Luke Levermore and William Bond, formerly of Tasmania, occupied seats amongst the clergy on the sanctuary. Dr. Ullathorne delivered the funeral sermon, taking as his text the tenth verse of the tenth chapter of the Book of Wisdom:—

"Wisdom conducted the just through the right ways and showed him the Kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours".

"Forty years", continued Bishop Ullathorne, "have passed away with their joys, their sorrows, and their histories, since the venerable man whose spirit has passed to God, and whose mortal ashes lie smouldering beneath that pall, stood himself in the freshness of life and heard these words uttered as the text over the prelate whom he honoured as his own father in God; and those words which were selected by the bosom friend of the departed prelate as the fittest to portray the character of his holy father in Christ, Bishop Milner, I have selected because I do not know that in the pages even of Holy Writ I can find in a more compressed form a more perfect portraiture of the character of him whom we have just lost. Whether I consider him as the former

pastor and indeed the veritable founder of his flock, or whether I regard him as having laid the foundation and upreared the superstructure of this Cathedral, or whether I look upon him as the first Bishop of Hobart Town, as the father and even affectionate brother of tens of thousands of the miserable, or whether I consider him as one who still reigns in the hearts not only of those here who owe him under God their knowledge of the truth, but also of those thousands at the other extremity of the Globe, who three months after this will begin to raise their funeral wail, I find his character in every respect admirable. Ere I venture on the solemn duty which has laid upon me as one of those who knew him intimately well, and as one who indeed was mixed up with the fortunes and the successes of his life—before I enter upon the duty of dilating on his character, and of bringing forth the salient incidents which marked the term of his life, it behoves me to express the emotion that moves my own heart; for it seems to me as if he, in his living spirit, stood before me ready to rebuke me with gentle rebuke were I to introduce in any manner, by drawing from my own subjective imagination and fancy, characteristics that were not his own or were I to say of the dead more than ought to be said to edify the living". The preacher then proceeded to give details of the life and work of the deceased prelate, summing up his character in these words: "The basis of his mental character was great good sense, great justness and honour and great humility of heart. He was pre-eminently a just man; just in his views, just in his actions, and just in his judgments".

Stained glass windows in Hobart's chief churches—St. Mary's Cathedral and St. Joseph's—are erected to perpetuate the name of Bishop Willson. Nor will he be forgotten in Nottingham. His mortal remains rest in the Cathedral of St. Barnabas covered by a marble slab suitably inscribed while his armorial bearings may be seen on the west window. One who paid a visit to his tomb many years ago wrote to a Tasmanian friend:[3]

"While I was at Nottingham I could not refrain from paying a visit to dear old Bishop Willson's grave at St. Barnabas' Cathedral; neither can I refrain now from sending you some account of that visit. On the day in question the Bishop of Nottingham was keeping the anniversary of his consecration, and there was a gathering of clergy at the Bishop's House, but a young ecclesiastic very kindly devoted himself to my service and showed me the whole Cathedral. He told me that only a few days before a gentleman had been there wishing to be shown Bishop

[3]*Kelsh*, p. 144.

Willson's tomb and to hear an account of his last work. I wonder who it could have been. My heart was very full as we descended to the crypt and, beneath the high altar, stood by the tombstone of that holy and apostolic man of God, who had done in early and difficult days so good and benevolent a work in our dear Island of Tasmania. Visions of his venerable appearance, his arduous journeys, his charitable Christ-like work among the lost, the captives and the insane rose up before me, and one could feel that the Apostle's words were true of the good Bishop, 'He, being dead, yet speaketh'. It was three days after All Souls' Day, and on that solemn day Mass had been specially celebrated at the Crypt Altar for the repose of the Bishop's soul. My guide informed me that the scene had been a very touching and impressive one, as many of the Bishop's old Nottingham friends and spiritual children had come together to kneel around the grave. His memory in Nottingham is indeed fragrant. Seeing a wreath partly composed of natural and partly of artificial flowers resting on the tombstone, placed there by loving and reverent hands I ventured to ask for one of the flowers: keeping a little piece of it I send the rest to you feeling sure that you will value it. Over the altar in the chapel of the Blessed Sacrament was a crucifix which had belonged to Bishop Willson. My guide reached it down, and engraved at the back of the cross were the familiar words, 'Hobart Town, Tasmania'. I dare say the crucifix was well known to many of the Bishop's Tasmanian children. You can well imagine how deeply everything connected with this visit went home to one's heart. May this account awaken in many breasts the memory of many a holy lesson learned, in the days that are no more, from the life of the saintly Bishop".

(The End)[4]

JOHN H. CULLEN.

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[4]The articles on Bishop Willson, by Monsignor J. H. Cullen, began in October, 1949 (*A.C.R.*, Vol. XXVI, p. 298), and were continued in subsequent numbers of the *A.C.R.*

Teaching the Mass to Children

Summary: Necessity of teaching children to pray the Mass—Value of active participation in the Mass for increase in holiness—The laity's share in the priesthood of Christ—Example of St. Thomas Aquinas—Children should be taught to observe the priest at the altar—Explanations should be given to them of what the Mass represents—Means of interesting children in the missal—Some suggestions for teachers—The Mass and Catholic Action.

"Pray the Mass".

Let us who teach the Mass, priests and religious teachers, propose to ourselves the ideal beneath the words spoken by the Blessed Pope Pius X to the German Bishops, namely, "Pray the Mass". The saintly Pope urged the Bishops to instruct and inspire their people, not merely to pray at and during Mass, but to enter into the Sacred Action, reciting the Missal prayers with the celebrant, and uniting with him in co-offering the Mass. He besought all the faithful, children and adults, "to co-operate in the Sacred Mysteries". Co-operate, as you know, comes from a Latin word which calls for team work wherein each one is busy contributing his share. In a co-operative activity all are active; there are no passengers, no audience. Gratefully I adopted "Pray the Mass" as the title for my text-books. These words point out the way to personal holiness through a more active co-operation within the Mass and a deeper living of the Mass in our lives.

Another great Pope, Pius XI, wrote:

"The faithful come to the sacred places of worship to draw piety from its chief source by active participation in the Eucharistic Sacrifice. It is really necessary that the faithful should not assist at the Sacred ceremonies like outsiders or mute spectators". We who teach, and the children in our care, must draw piety from its chief source, the Holy Mass. But how shall this be done? Pius XI answers: "by active participation in the Eucharistic Sacrifice". And the Pope warns us that unless we are spiritually active at Mass we become "like outsiders or mute spectators".

Our present Holy Father, Pope Pius XII, advises youth "to form themselves to piety so that the knowledge of God and religion would not be in the intelligence alone, but above all, in the heart". We must pray the Mass in the heart and from the heart if we would reap the rich fruit of participation in the Holy Sacrifice.

Let us be quite candid with ourselves and with our pupils. If we and they attend Mass as we sit before a cinema screen, physically present

but spiritually inactive, just looking at the altar as we gaze at the screen, watching something being done for us by the priest, looking-on but not co-operating, then the Mass will not matter for us, or for our pupils, and we shall merit the rebuke which Our Lord made against the Jews of His day, using the words of Isaias: "This people honoureth me with their lips; but their hearts are far from me".

UNION WITH CHRIST IN THE MASS.

The path to personal holiness is union with Christ, and the Mass is the daily drama of our incorporation in Him. For everyone of us, in our measure, the Mass must be a daily dying and rising with Christ, a Sacrifice in which our whole life is concentrated and merged in His. The Church consecrates us daily to the glory of the Most Holy Trinity by means of the Sacrifice of the Eucharist. This primary notion must penetrate into the very depths of our souls and vivify our every action.

That the Mass may be for us the sun of our spiritual lives, diffusing light, adding warmth, yielding fruition and promising growth on our work as religious teachers, we must regard it as an Action to be performed, an experience to be lived. When we experience anything we do something to it, and it does something to us in return. A mere physical presence at Mass has little value as experience. Active participation is an experience because we enter into it in an understanding way. We live through the action. It affects us.

So much depends upon what is "put into" anything. The martyrs put themselves into the Mass, and the world marvelled at the ease with which they went to their martyrdom. Courage came from the Mass into which they had emptied themselves. They did not fear the worst Caesar could do to them. Their vision of God blotted out the vision of the crouching beasts.

A SHARE IN THE PRIESTHOOD OF CHRIST.

Pope Pius XI in his Encyclical letter on *The Reparation due to the Sacred Heart,* used these illuminating words on the share of the laity in the priesthood of Christ:

"Also those Christians called, and rightly so, by the prince of the Apostles 'a chosen generation, a kingly priesthood' (1 Peter 2.9) are to offer 'sacrifices for sin', and this in much the same way as every priest". The controversies during the post-Reformation period submerged under the noise of battle many doctrinal gems which the Church, under the inspiration of the Holy Spirit, is bringing to light again. The Pauline teaching on the Mystical Body of Christ and St. Thomas'

explanation of the "character" conferred on the laity by the Sacraments of Baptism and Confirmation renew in us to-day the strength and consolation which these doctrines gave to the first Christians. The "character" conferred by the Sacraments of Baptism, Confirmation, and Holy Orders is none other, says St. Thomas, than the "character of Christ". He continues: "The faithful are made into the likeness of His Priesthood according to the different sacramental characters". The three sacraments consecrate us for an active participation in the Priesthood of Christ according to our position in the Mystical Body. Baptism confers on each member of the Mystical Body the right to become a co-offerer in the Eucharistic Sacrifice. In Confirmation a new and additional share in the Priesthood of Christ is conferred, which consecrates the recipient to perform certain subordinate priestly work under the direction of the Hierarchy. Our youth are living in a world that is fast losing its sense of the super-natural. The remedy lies in the glorious doctrine of the Mystical Body and in the "Character of Christ" conferred upon the laity by Baptism and Confirmation. The boys and girls in our charge "assume a likeness to Him as a Priest, in as much as they receive a certain spiritual power concerning the Sacraments and in those things that pertain to divine worship" to quote again the Angel of the Schools.

INVITE ST. THOMAS TO OUR SCHOOLS.

St. Thomas Aquinas, the Patron of Schools, was a great teacher and his subject was religion. A favourite topic of his was the Eucharistic Sacrifice and Sacrament. He wrote the beautiful Mass and Office of Corpus Christi. While working on his monumental work, the *Summa,* he frequently fled from his desk to the Tabernacle and there poured forth his longing and love in those poem-prayers which have increased our devotion to the Blessed Sacrament and the Real Presence. St. Thomas would not allow the tense mental concentration which produced the *Summa* to dry up his heart, for he left his mind at his desk while his heart overflowed into love songs sung in the Presence of Him Who demands our hearts above all other gifts. Let us invite St. Thomas into our class-rooms to help us teach our boys and girls their wonderful privilege as co-offerers of the Mass because they are members of the Mystical Body of Christ. The best return they can make for such an honour is an active participation in the Eucharistic Sacrifice. To go through Mass "like outsiders or mute spectators" is to be lacking in gratitude and appreciation. A lolling attitude, a passive, bored

attendance at Mass on Sundays is unthinkable in any boy or girl who really believes that they share in the Priesthood of Christ.

The example of St. Thomas in going frequently from his desk to the Tabernacle may be a warning to us that we are neglecting the heart. How may we, teachers of religion, put the Mass into the hearts of our children, so that they leave us with a love of the Mass? One might say that the Catholic School exists to educate the child to go to Mass on Sundays. If our schools fail in this, they fail in all. The highest compliment that can be paid to a Catholic School is to admit that its past pupils are faithful to the Mass on Sundays, that they pray the Mass, and that they are often at Mass on week mornings.

St. Thomas will whisper many hints to us if we invoke him. He kept his students in his prayers and brought his writings to the altar, and there asked for God's blessing upon them. This aim of capturing the heart of the child for the Mass is so great that we must pray and pray for it. The children we hope to teach to love the Mass must be in our morning Mass, in our petitions before the Tabernacle, and in our careful preparation of the Mass lesson. The heart will pray and the mind will pray, and then we cannot fail our children.

The love of Jesus Christ and His Holy Sacrifice will not come merely by learning; it comes, not from without but from within, not from study but from the heart, as does the true knowledge of anyone we love. How short and inadequate the longest life would be were we not, priests and religious teachers, to spend it praying the Mass each morning at the altar and living the Mass throughout the day in gratitude to God for His gift! Does life hold anything more tragic and sad than an old priest unable to celebrate his daily Mass? Were you, religious teachers, deprived of your morning Mass, how empty the day would be. Surely, thoughts such as these should enthuse us to share our love and gratitude for the Mass with our pupils.

TRAINING THE HEAD.

The Mass can become the centre and core of all our work as teachers of religion. In the ages of faith the Church educated the people through the Mass. In the liturgical year our Mother the Church shows us the fruits to be gathered at each season, the virtues to be acquired from the annual celebration of feasts, and always grace to be sought by uniting ourselves with the altar and its Holy Sacrifice. In the Mass of the day we appropriate the season and feast to ourselves. To indicate

how we may translate this into our classrooms, let us begin with the intellect.

Train children from the earliest years to observe what is done at the altar during Mass. To send children to look at the priest at Mass, to see what he is wearing, to watch what he is doing, and to listen to what he is saying, is to awaken their interest. To prepare them to look out for things arouses their wonder and wonder is the beginning of wisdom.

Observation is a rare gift, and demands effort and concentration. We depend too much on our ears, and go through life with our eyes half-shut. By forming a child for a visible religion in a visible Church we educate him to become an observant and interested Catholic.

On Fridays we can prepare our classes for the Mass of the Sunday, priming them what to look out for, and on Mondays we check up on what they observed. Object lessons on the altar, sacred vessels, vestments and action of the Mass are stimulating aids. The class dramatization of the Mass has been, in my experience, a valuable training in observation.

THE WHY AND WHEREFORE IDEAL.

Train children to understand why this is done and that is said. The why and wherefore ideal in the teaching of religion pays rich dividends. Christ taught in parables to urge His hearers to think in their hearts. Let us say to our pupils, whatever you see done in the sanctuary, whatever you hear, whatever you read, and whatever you do in the practice of your faith, ask "why", and make a resolution of asking "whys" as long as you live.

In practice, let us resolve firstly, to give the Mass one full teaching period each week. Friday has this to recommend it; it recalls Good Friday, and it is near Sunday's Mass. Secondly, put the textbook, *"Pray the Mass"*, Part 1, into the hands of every child from 8 to 12 years of age, Part II from 12 to 14 years, and *"Live the Mass"* from 14 until they leave school.

The text book is a teacher's instrument which he must master thoroughly. It can deteriorate into a crutch. A companion author on the Mass can illuminate our minds to see more in the text-book, or to find some things done much better. A note-book to record our reactions from teaching the text will be an antidote to the inroads of that monotony which threatens to deaden our exposition and discourage our spirit. I respectfully suggest to diocesan inspectors of Christian Doc-

trine that they catechize every class on the Mass at their official visit to the school, and that in their reports to the Ordinary the teaching of the Mass in the diocesan schools merits an ample comment.

TO THE HEART OF THE CHILD.

The late Archbishop Sheehan recommended us to teach the Mass with vestments on so that we who teach should always remember that our aim is to help children to come holy through the Mass. The sight of the vestments would impress and inspire our pupils to look upon the Mass as the foundation of their education in religion. This advice from a holy and learned bishop should direct the religious Brothers and Sisters to look upon the cultivation of the heart of the pupil in devotion to the Mass as of supreme importance.

I offer three suggestions:

1. Use the Missal as a spiritual life-companion.
2. Look upon the Mass as the battleground of self-conquest.
3. Bring Mary and the Saints to Mass.

This is the Missal age. The laity use the exact words which the celebrant recites. The Missal is the one book which will accompany us from school to the grave. It has been put into our hands to make us holy, through a more active participation in the Mass. As many now use the Missal, it does not foster devotion.

Here are some ideas to increase devotion to the Missal:

1. Children will learn to know the Missal by using it. In class set them exercises that send them thumbing their way through the book. Senior children should learn to read the "Ordo" and to mark the Missal correctly.

2. The Latin of the Missal is the succinct, legal language of the Romans. We need a guide to explore the riches which lie beneath the surface. Father Martindale, S.J., helps us to dig for these treasures in his books, *The Mind of the Missal* and *The Words of the Missal.*

3. The priest recites the Missal prayers by forming the words with his lips and tongue. This practice will increase the concentration and attention of children during Mass. Class readings of the "Ordinary" will tune the ears of the children to the sound of the Mass language. Gradually the child will recognise the prayers the priest says aloud, and that brings a more intimate and self-satisfying participation in the Mass.

4. Encourage children to memorise the prayers of the "Ordinary" which the priest says by heart. These the child can say with eyes on

the crucifix or bowed down like the celebrant. Saying the prayer softly with the priest will be a great joy to the child

The memorised prayers can be said during a visit, or at any time, to make up for the lack of attention paid to them during Mass. What is learned by the heart is said from the heart.

5. The Missal can become a most helpful spiritual book. A word, a phrase, or a prayer may inspire our whole spiritual life. During Mass if a prayer of the Missal holds our attention then God is taking a hand. What God does to us during such a meditation is far more important than any number of prayers.

In addition to meditation there is another practice which will make the Missal prayers our own, namely, to use them for our private devotion outside Mass. For example, the prayer ascending the altar steps is an act of sorrow that is a pleasing change from the usual one. The prayer on kissing the altar-stone might be said when we are called upon to do something disagreeable. We pray that the strength of the martyrs would steel us.

6. The priest joins his hands and turns towards the Tabernacle while saying the ending: "Through Our Lord Jesus Christ". Direct the children to do the same to teach them that in the Missal we are a family at prayer using the words given by our Mother, who reminds us that we as members of the Mystical Body of Christ are praying through Him and in Him and with Him.

Meditate upon that ending to the Missal prayers and we elevate the individual's "Give me this, Lord, Give me that, Lord" to the high plane of corporate worship, wherein every baptised person will exercise his share in the priesthood of Christ.

7. During the ages of faith the Sacred Scriptures were known to the people much better than to-day. We can lead our pupils back to the reading of the Scriptures through the Mass of the day. Begin with the Epistle and Gospel of the Sunday. In class see the extracts in their context and through a commentary see the meaning of the passage selected.

Whoever teaches religion and neglects the wealth of material in the New Testament is depriving the child of a valuable aid in building his character according to Christ.

THE MASS, THE ARENA OF SELF-CONQUEST.

The Mass is the arena of great personal conflicts, the battleground of self-mastery. In the distressful April of adolescence the fight is ever

on, for the fires of maturing bodies are to-day fed by the talkies, by magazines, by song, by dance, and by the talk of companions. Character is built from within. The battle of self-discipline must be brought to the Mass. How can youth build themselves except through the heroism inspired by the Mass?

We sow the seeds of holiness that we, and our pupils, may build ourselves into better persons in the sight of God by self-knowing, self-offering, self-pruning, and self-growing. In this ideal we must be definite and practical along such lines as these. A fruitful prayer in preparation for Mass is to ask the Holy Spirit to reveal to us how we stand in the sight of God. When a whisper from heaven comes during Mass, advise the child to put down the Missal and to listen, for only the silent hear. St. Paul tells us that faith comes from listening. Some people make the same mistake with God that they do with their friends: they do all the talking. God has things to tell us which will enlighten us and we must wait for Him to speak: "Speak, Lord, for Thy servant hears", is our pleading, never: "Listen Lord, Thy servant speaks".

The Holy Spirit will whisper to youth that he needs to build up the virtue of modesty, of industry, of patience or of charity. Youth must concentrate on cultivating this needed virtue during Mass this morning. The Offertory is the important moment that decides our degree of participation in the Mass. Of old the people marched in procession carrying their gifts and the gift stood for the giver. To-day the Paten awaits our gifts and the Chalice is uncovered to receive our "acts".

We soar upwards to Heaven on two wings, prayer and penance. No one can fly on one wing. We must pray and pay for the virtues we need. The saints prayed as though everything depended on God, and then worked as though everything depended on them.

GIFTS FOR THE PATEN: ACTS FOR THE CHALICE.

If our teaching of the Mass stirs our pupils to collect gifts for the Paten and to harvest acts of self-discipline for the Chalice, we have the perfect cure for passivity and boredom during Mass. The offering of a gift at Mass must be an act of the will, deliberate and active, and the more acts we make the nearer we form ourselves according to the likeness of Christ.

Youth must be impressed with what Christ gave. His whole life was sacrificial. He emptied Himself as He lived beneath the shadow of the Cross. One sentence spoken by Himself in the Garden covers His

life on earth: "Father, not My Will but Thine be done". Let us propose those words to youth as their battle-cry in fighting self.

As youth look up at the Chalice raised at the Offertory they know that there is wine in the cup, the fruit of the pressed grapes. Into that Chalice also youth must pour his "acts", pressed out of reluctant human nature. After the Consecration the Chalice seen through the eyes of faith contains the Precious Blood, and in the cup also are the "acts" now made precious beyond price.

Acts of self-denial harvested for the Mass and poured into the Chalice will bring home to youth the truth of Our Lord's words: "My yoke is sweet and my burden light". Love that is not nourished on sacrifice becomes commonplace and trivial. Love makes sacrifice a reward and a joy.

In youth's efforts to build up a virtue, suggest to him that he imposes a fine, a penance, a penalty for any slips and that he goes to Mass to pay the fine. To go to a week-morning Mass would be a substantial fine. The motive of love of Christ is in the heart, and it is the heart that God desires, the "acts" are but the expression of that love. "Acts" made from love bring the inner joy of achievement which makes His yoke sweet.

Pope Pius XI in his broadcast to the Centenary Celebrations at Auckland, N.Z., in 1938, spoke these words: "May there be among you the highest reverence for the Blessed Sacrament—dignified worship, unsated longing, constant use, and may those who understand never fail to remember that it has been made for this end—*that we grow into what we receive*".

The Holy Father was but echoing Christ's words at Capharnaum: "He who eats My Flesh and drinks My Blood, lives continually in me, and I in him. As I live because of the Father, the living Father Who has sent Me, so he who eats Me will live, in his turn, because of Me". (St. John VI, 57-58).

A SPIRITUAL EXCHANGE.

What a wondrous exchange of gifts takes place within the Mass! We offer bread and wine and they are changed into the Body and Blood of Christ. In our own little way we put our good resolutions, our good deeds, and our prayers upon the Paten and into the Chalice we pour small victories over self, temptations resisted, and occasions of sin by-passed and He accepts them, transforms them, and returns them to

us made new with the Christ-life living in them and then, gradually, we grow into what we receive.

Let us present the Mass and Holy Communion as a spiritual exchange to youth wherein they can trade in their gifts of self for the seeds of holiness. A double-winged motive of practising asceticism for its character-building effects and then going to Mass to barter for spiritual graces gives youth a definite goal for self-discipline.

In creating this spiritual currency to pay for holiness of life within the Mass, we priests, religious teachers, and parents should recognise the fight youth is engaged upon and give him an encouraging pat on the back. We are the allies of our youth in making the Mass the battle-ground wherein they strive to advance spiritually through self-knowing, self-offering, self-pruning, and self-growing.

MASS WITH MARY AND THE SAINTS.

Encourage youth to invite Mary to go to Mass with them, to kneel beside them, helping them to pray the Mass better. She stood by the Cross on Calvary and knows more about the Mass than all that the learned books and pious tributes have said about the Mass. It will be a great joy to her to enkindle in the heart of youth a love of the Holy Sacrifice. As her name occurs at the Confiteor, at the Offertory, at the Communicantes, and at the Libera nos, youth should speak her name with love and reverence as an ardent petition that they pray the Mass well.

St. John the Evangelist was better prepared to say Mass than any priest because he stood by the Cross of Jesus. He will be pleased to accompany Mary again and to stand by youth as he co-offers the Mass.

St. Thomas Aquinas has written so beautifully about the Mass that he will gladly assist every child to pray the Mass. The patron and special friends among the saints are only too eager to come to Mass with the children who call upon them. The courtesy of bowing the head at the name of the saint of the day, and at the name of the saint in the lists within the Canon wins a quick and generous response from that saint in heaven.

THE MASS AND CATHOLIC ACTION.

Catholic prayer and Catholic Action are inseparably united. Blessed Pope Pius X warned the leaders of Catholic action that they must cultivate an intense supernatural spirit. This spirit, he said, should be drawn from "its foremost and indispensable fount", which is the liturgy of the Church, especially that of the Holy Sacrifice. The

militants will therefore not be able to exercise efficiently their sacramental character merely by an intelligent knowledge of the Sacrifice of the New Law. They must also learn to pray the Mass at the altar and to live the Mass in their lives.

The Mass is the power-house of Catholic Action. Every effort of a Catholic actionist should begin at the altar and be returned to the altar. There are certain prayers within the Canon which are marked to be said "infra actionem". What a lesson here in regard to Catholic Action! Every project, private or public, should be "infra actionem", encompassed by the Eucharistic Sacrifice, deriving its meaning, purpose, and method from Christ Who, when He is lifted up, draws all things to Himself..

St. Peter was rebuked in the Garden of Olives for substituting action for prayer. St. Peter became the first Catholic actionist to act without prayer and thought, making a foolish scene which accomplished nothing. Prayer, especially praying the Mass, must be the source of Catholic Action if that action is to be blessed by God.

HIGH IDEALS FOR YOUTH.

We do not aim high enough or propose ideals high enough to youth. If youth wear their religion lightly it will soon become too light to carry. Our Blessed Lord has said: "My yoke is sweet", but it remains a yoke, and a yoke is difficult and burdensome. A yoke becomes "sweet" when for His sake we shoulder it cherfully.

The late Pope Pius XI in a memorable address to the Capuchin Order advised them to cling to their austerities, not to slacken the rigour of their rule. "Be rigorous", he said, "A hard saying, it is true, but one full of love...Discipline keeps one on one's guard. Without it life is not completely absent, but it is intermittent, weak, and slothful". Later on his bed of pain, the heroic Pope practised the same counsel by offering his sufferings for the good of the Church.

Active participation in the Mass will strengthen our youth to aim higher and dare more in His Name and for His cause. We who teach religion must lay the spiritual foundations for Catholic Action in our schools. Let us build all our efforts on the Mass. Then our prayers, our preparation, and our work in the class-rooms will become an offering in which our share in Catholic Action is identified with the "Mystery of the Most Sacred Action", the Holy Sacrifice of the Mass.

OUR NOBLE INHERITANCE.

No teaching, no matter how efficient, can explain the Mass, which

remains "the Mystery of Faith", the daily miracle of Transubstantiation on our altars. In the Mass Christ puts into our hands the power of offering Him back to His Eternal Father. He wishes us to continue to "Do this in commemoration of Me", so that through us, His self-offering is continuously made to God the Father.

We must lead our pupils in constant, soaring acts of faith in the mystery of the Mass, so that we and our pupils may receive a love and devotion for the Holy Sacrifice. This must be our ardent petition at the Elevation and always our request at Holy Communion.

We have inherited from our Irish pioneers, priests, religious, teachers, and parents a noble tradition of devotion to the Mass. To us Sunday Mass is the hall-mark of a practical Catholic. It is an absolute *must* in our living of the Faith. The migrants coming from Europe, although they bring to us many gifts, do not look upon attendance at Sunday's Mass as we do. In the past, as in the future, it is the Mass that matters, and we in Australia must never fail our Mass-loving pioneers.

As Catholic educators let us build all we hope and dare and do for our wonderful Australian children upon the Holy Sacrifice of the Mass. Then our lives of prayer and work, of study and teaching, of meditation and action will begin at the altar, progress in close touch with the altar, and as each day is finished, we bring back ourselves, our pupils and our work to the altar to be offered back to God during Mass.

Christ speaks directly to us who teach when He says: "And I, if I be lifted up, I will draw all things to Myself". That promise is fulfilled in us through the co-offering and praying of the Mass.

JOHN T. McMAHON.

Archdeacon John McEncroe
(1795 - 1868)

Summary: Birth at Cashel—State of religion in Ireland—His early education—Student at Maynooth—Ordained in 1819—Professor in St. Finnian's Seminary at Navan—Edits Donlevy's *Catechism* with additions—Invited by Bishop England to join him in Charleston, U.S.A.—McEncroe lands in New York in September, 1822—His early American impressions—The diocese of Charleston in 1822—Poverty and paucity of Catholics—McEncroe's visitation of the vast diocese—His reception and experiences—Becomes Vicar General and editor of the *Miscellany*—Story that he declined to become coadjutor to Dr. England—Dr. Paul Cullen proposed—Appointment of Dr. Clancy in 1835—Career of Dr. Clancy—McEncroe returns to Ireland in 1829 owing to ill-health—His interest in Catholic life in America.

The year is 1868; the scene, Sydney's historic Church Hill. Fifty epoch-making years have passed since the cruel arrest of Father Jeremiah O'Flynn and its historic consequences; twenty-five since William Davis, the blacksmith of '98, exchanged his place of exile for the house of his eternity, having lived to see his dream come true and the beautiful church of St. Patrick dominating the hallowed spot where once his humble cottage sheltered his outcast Lord in the Blessed Sacrament. For four years also has the incomparable old warrior Father Therry himself, the fever of life over and his work nobly done, been enjoying the safe refuge and the holy rest and peace at the last. And now on this quiet August day, amid scenes of universal sorrow and surrounded by the whole hierarchy of Australia, another grand champion of the church in evil days, prepares to follow his life-long friend and companion-in-arms to the quiet seclusion of the old Devonshire St. cemetery. The extraordinary coincidence which enabled the bishops to attend his bedside seemed indeed providential for to Archdeacon John McEncroe, more than any other living person, did the great majority of them owe their appointments. But perhaps the circumstance that of all others did most to gladden the heart of the dying man was the presence of the venerable Archbishop whose bowed head and unrestrained tears told more eloquently than words how strong and abiding had been their ancient friendship notwithstanding occasional failure to see eye to eye on some matters of ecclesiastical policy.

The future Archdeacon was a child of three in his native Cashel when the Rebellion of 1798, fraught with such dire consequences for millions of his countrymen and destined in the ways of Providence to influence so profoundly the whole course of his own future career, broke

out all over Ireland. He himself often spoke of the reign of terror that preceded, accompanied and followed that glorious but tragic episode in Irish history. Within the lifetime of his parents, however, the rigour of the penal laws had been greatly relaxed. Priests, whom only four decades previously the law did not presume to exist, were now tolerated, even encouraged. Catholics might attend Mass and send their children to school unmolested, and, generally speaking, the Church was emerging slowly but surely from a persecution which had endured with more or less severity and with but few respites of repose almost from the time of the so-called Reformation. But Emancipation was still a long way off and many years were yet to pass before the advent of the National Schools finally put an end to the notorious and gigantic systems of proselytism, variously known as Charter Schools, the Kildare St. Society, the Hibernian Society, and many other organizations specially designed to destroy the Faith among an oppressed and impoverished people.

To none of these centres of learning, needless to say, founded and endowed though they claimed to be for the "laudable purpose of rescuing the souls of poor children from the dangers of Popish superstition, and their bodies from the miseries of idleness and beggary", was the education of young McEncroe entrusted by his pious mother. The local grammar school, known as Flynn's Academy,[1] supplied, if not all that might be expected of an institution with such a pretentious name, at least a sufficient grounding to enable him to enter Maynooth College with flying colours in the autumn of 1813. In Maynooth he had four French emigré Professors and at least one brilliant class fellow that we know of, Dr. D. W. Cahill, who afterwards made a reputation for himself in Ireland, England, and America as a popular lecturer in mathematics and astronomy, and a pulpit orator of the first water. Of his own

[1] In all probability Flynn's Academy was just another hedge-school in a slightly modified form. Asked by the Royal Commission of 1825 how and where he had received his early training the great Archbishop MacHale (1791-1881) answered: "The school in which I was brought up had been planned by the Author of the Universe and fashioned by nature. Its hall was most majestic; its dimensions magnificent. The blue vault of Heaven was its canopy, and the desk on which I essayed to write the bosom of my mother earth, and her lap the seat on which I reclined." We know from Carleton and other writers that the hedge schools continued long after the repeal of the laws which had called them into existence, for the very good reason that the people were too impoverished to build better ones. Needless to add, the provisions for the needs of Divine Worship were equally bad. Few if any Catholic edifices of the period under review showed anything more pretentious than a structure of mud walls with a thatched roof, hidden away in some back lane.

prowess as a student we know little except that it was of a sufficiently high standard to mark him out for a professorship in the Meath diocesan seminary at Navan immediately after his ordination in 1819.

The picturesque little town of Navan, slumbering peacefully in the heart of Royal Meath, near to the spot where St. Patrick preached the Gospel to the pagan kings of Ireland, is famous to-day for its fine modern college of the Columban Fathers. But the splendid record of its ancient Seminary would alone entitle it to honourable mention in any worthwhile account of missionary achievements in the nineteenth or twentieth century. Dating from 1802 and at least among the first three to have been erected in Ireland after the repeal of the Penal Laws, it was destined to become the nursery not only of a long succession of eminent prelates and ecclesiastics in the diocese of Meath but of many of our own Australian pioneer priests, some of whom, it is interesting to reflect, doubtless received their early training at the feet of Professor McEncroe.

In those far-off days, it is important to bear in mind, Gaelic was the language most in use throughout the greater part of Ireland and, incidentally, the only language familiar to perhaps thousands of Irish people beyond the seas. Considerable importance attaches, therefore, to a work which he undertook about this time and carried out to the complete satisfaction of the Irish bishops, namely, a new edition in Irish and English of Donlevy's *Catechism,* to which he added much valuable information.

For three happy uneventful years did Father McEncroe remain at his post in St. Finnian's. Then, "The call came to him, as it did to Abraham of old, to go forth from that pleasant home and from his friends and all he held dear and to become a fool for Christ's sake".

In September, 1820, some nine or ten months after Father Therry, whose acquaintance Father McEncroe had made at Maynooth, had set out from Cork in his old windjammer for the convict settlement at the ends of the earth, there left the same city and port yet another young priest, a bishop, to take possession of the newly formed diocese of Charleston in the Southern States of America. Eloquent, fearless, energetic, Dr. John England had long been the powerful associate of O'Connell and Bishop Doyle (J.K.L.) in the struggle for Catholic Emancipation, and a recognized force in all the great political movements of the day.[2] His interests in the welfare of the poor convicts was

[2]The patriots of his native County, as might well be imagined, took a very dim view of the appointment. This is how one of them, an M.P., expressed his feelings: "Why was it Ireland lost the services of that distinguished man? Why was

well known and it was largely due to his exertions that Fathers Therry and Connolly had been permitted to proceed to New Holland. Desperately in need of priests for his new diocese, he wrote to Maynooth inviting Father McEncroe to join him.

The condition of things that met the young professor-turned-missionary as he stepped ashore at New York in September, 1822, could hardly be described as inviting or likely to inspire him with much confidence in the future greatness of the Church in the United States. Filled with enthusiasm for the theories of the Declaration of Independence and the Rights of Man, he had come to America expecting to find an ideal Commonwealth for all men, irrespective of position, wealth, birth, national origin, race, colour or creed. Like so many others, he was quickly disillusioned. Bigotry in the New World he found to be as prevalent as in the old, while vicious anti-foreignism, especially in periods of unemployment, made the lot of the poor immigrants anything but a happy one. At the moment of his arrival half the city was in the grip of the yellow fever, and the other half in the throes of an Orange riot, and it was difficult to say which outbreak was the more virulent. All in all, one might say it was a pretty fair introduction to the new life that was now opening out before him. Because many of the clergy had fallen victims of the dreaded disease, he remained for seven weeks, attending as best he could to the spiritual and corporal works of mercy, before completing the last stage of his journey.

Heavy and at times almost insupportable as were the problems which caused Father Therry many a heartache during the opening years of his mission in N.S.Wales, they were probably light by comparison with those which afflicted the church in Charleston when Father McEncroe first knew it in November, 1822. The four states, North Carolina, South Carolina, Georgia and Florida, of which the diocese consisted, had been settled for the most part by English Protestants and French Huguenots who had brought with them their old prejudices against the Catholic church. So bitter indeed were these prejudices that Catholics had not infrequently been tarred and feathered and sub-

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his lot ultimately cast in a foreign land where his genius burned out amidst a race of uncivilised slave-owners? He sacrificed himself to the service of religion, but would he not have rendered it more service as a prelate in his native land, co-operating with such able and exalted men as Dr. Doyle in improving the condition of the people, and making Catholicity respected even by its enemies?" Dr. England, it has been said, organised in 1828 a force of 40,000 men, under the leadership of General Montgomery, the son of an Irish exile, for the invasion of Ireland, in case Emancipation continued to be withheld.

jected to various kinds of inhuman treatment. Little wonder, therefore, that of the United States' 195,000 Catholics barely one twentieth were to be found in all the vast territory under the Bishop's jurisdiction, and that these were poor, dispirited and badly instructed. Because of dissension of some sort in one of the only two churches of which the diocese could boast, Dr. England had been obliged to erect and use as his cathedral a large wooden structure which he dedicated to St. Finbar, the Patron of his native Cork, and in which, twice every Sunday for more than twenty years, he delivered those magnificent addresses which now fill five volumes and are still a joy to read. Reminiscent and worthy of the early ages of the church was the poverty of the Bishop and his clergy and it is pathetic to read of this great and apostolic man, this "shining light of the American Hierarchy," frequently walking the streets of Charleston with the soles of his feet on the cold ground.

Poverty, however, had no terror for Dr. England's latest recruit, and as for hard work the more of that that fell to him the happier he became. Setting out from Charleston before he was well rested from his voyage, he undertook a lightning visitation of every town and village in the four states of the diocese. Eighteen months he was on the road and his experiences read like a chapter from one of the great missionary journeys of St. Paul. Everywhere he found the same sad story of spiritual destitution—Catholic families living hundreds of miles from priest or chapel, children growing to maturity without Baptism and with little knowledge of the Faith, their parents growing old without the blessing of the church upon their conjugal union, aged and young alike dying without the last Sacraments. Not in hundreds but in tens of thousands did he estimate the appalling number of lapses from the Faith which had taken place in the brief space of a few generations.

In the slaves he took a particular interest and some of his observations are worth quoting: "The labour demanded of them was not excessive and they had generally finished their work at two o'clock in the afternoon. They had their own gardens which they could cultivate and they were much better off than many in the free States of America. The people of Ireland were five thousand times worse off under the cruel domination of their tyrannical landlords". Against the principle of slavery, however, his voice was continuously raised, as we shall have occasion to see in a subsequent chapter.

By Protestants of all denominations he was treated with the greatest respect and even permitted to preach in many of their churches. In

Jacksonborough, where he spoke in a Methodist Chapel, a man was reluctant to go along and hear him because he had been told the Roman priests spoke Latin, which he did not understand; he went, however, and liked the sermon so well that he eventually became a Catholic. In South Carolina, after he had been endeavouring for more than an hour to explain the principal points of Catholic teaching, a man stood up and said: "Hi, Mr. Preacher, Tarnation ugly place that Purgatory! If I can find out the latitude and longitude of it, I'll sure give it a mighty wide berth". In Florida, which had been ceded by Spain to the United States the people were entitled by the treaty of cession to all the privileges which they had enjoyed under the Spanish Government. One day as Father McEncroe was preparing to say Mass the sexton happened to ring the bell just as the local judge was in the midst of an important address to the jury. His Honour was so annoyed that he threatened to send the offending sexton to the prison of St. Mark, but the latter, who knew his ground, continued to ring loud and long, and defied the learned judge to stop him, as he was "ringing under the treaty".

Back in Charleston once more, Father McEncroe found plenty to occupy his time. In addition to his ordinary duties as a pastor, which must have been considerable in a parish so extensive and understaffed and where, moreover, yellow fever and other epidemics were of frequent occurrence, he was entrusted with a large share of diocesan responsibility. Thus we find him acting as secretary to the Bishop, Vicar-General of the diocese and editor of the newly-launched *United States Catholic Miscellany*. The *Miscellany,* as it came to be called, had the distinction of being the first Catholic newspaper published in the United States, and under the expert supervision of such an extremely able and experienced publisher as Dr. England, who had for years been in charge of a somewhat similar venture in Cork, its reputation soon spread far beyond the confines of the diocese as a rich treasury of instructive and edifying reading. For the young editor it meant laborious days and much burning of the mid-night oil, but in the ways of Providence it proved the best possible preparation for the great work that lay before him.

It has often been said, on what authority I do not know, that Dr. England was anxious to have Father McEncroe appointed his Auxiliary or co-adjutor, but that on the advice of Archbishop Murray of Dublin the latter declined to assume the onerous responsibility. Certain it is that about this time, or a little later, the Bishop was in search of such

an assistant. Dr. Paul Cullen, of the Irish College, Rome, with whom he was on very friendly terms, and whom the patriots of Cork and elsewhere would most willingly have sacrificed to "the uncivilised slave-owners of America", was his first choice, but that eminent person was even then being reserved for the accomplishment of great things in his native land. When eventually after much negotiation the poor Bishop obtained a coadjutor he found that his troubles were only beginning. The Rt. Rev. William Clancy arrived from Ireland in 1835, but after an unhappy sojourn of less than a year was glad to accept an appointment as Vicar Apostolic to British Guiana where, however, he did not long content himself, having discovered when it was too late that he had but escaped out of the frying pan into the fire.[3]

Here, however, we must take our leave of Dr. England and the complicated affairs of his diocese. The subsequent career of the good Bishop, his apostolic labours, poverty and afflictions, makes splendid and edifying reading, but unfortunately lie outside the scope of our present narrative, the reason being that towards the end of 1829, the glorious year of Catholic Emancipation, Father McEncroe reluctantly decided to sever, at least temporarily, his connection with the diocese of Charleston, and seek in his native air the restoration of his shattered health. His health restored, other fields of labour claimed his attention, but more than twenty years afterwards the call of America was still in his blood as we see from the following lines addressed to Bishop Goold, of Melbourne: "I may be with my old friend Dr. Byrne[4] in America before your return from Rome. His Lordship has invited me to end my days with him on the American mission—to which I have been always much attached".[5]

(To be continued.)

R. WYNNE.

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[3]Between leaving Charleston and proceeding to British Guiana Bishop Clancy performed one act by which his name shall always be remembered and for which we now salute his memory. He it was who on 13th December, 1835, in the private chapel of St. Vincent's College, Castleknock, raised to the priesthood the Rev. John Hand, the saintly Founder of All Hallows College, to whom the Church in English speaking world will ever remain indebted.

[4]When Bishop England set out for his new diocese in 1820 he was accompanied by a youth of eighteen, Andrew Byrne, a native of Navan, and a student under Fr. McEncroe at St. Finnian's. Having pursued his studies under Dr. England he was ordained by him for the Charleston diocese, but later transferred to New York. In 1844, two years after Dr. England's death, he was appointed Bishop of Little Rock in the State of Arkansas.

[5]Moran, *History*, P. 143.

Dogmatic Theology

THE THEOLOGY OF THE MASS, XIII.
THE CHURCH—VICTIM.

Forgive us for repeating it again. It is the great central principle of all Catholic worship and, consequently, of Catholic life: *The Mass is the Sacrifice of the whole Mystical Body.* The Mass is the great Catholic action of the "Whole Christ". There the Head and members are one in the holiest and most efficacious movement that can possibly be made towards God by created beings. That principle: "The Mass is the Sacrifice of the whole Mystical Body", has a twofold significance and application: a) the Mass is offered by the whole Body; b) the whole Body is offered in the Mass.

Already we have considered the first application. We have seen that the whole Body, from Christ the Head down to the last and humblest member, in a real and true sense makes the oblation of the Victim whose Blood cried louder than that of Abel and infallibly reaches the throne of God. In that most sublime act of corporate worship each member of the Body attains his highest dignity and exercizes the noblest function possible to one who has been incorporated in Christ the High Priest and shares in His priesthood.

We are all agreed that to-day we must work for a revival of Christian ideals and enthusiasm; and we must also agree that such a revival is possible only through a deeper appreciation of the great Christian Sacrifice, which is the fountain of all Catholic life. Hence the crying need of placing before the faithful the vital and active part they play in the offering of this august Sacrifice. It is their Sacrifice: it is the act of their priesthood. The criticism has been thrown at us that we have reduced the laity to a state of utter passivity in the field of worship. And it is not without foundation; for we have failed to place before them, with sufficient clarity and enthusiasm, this dynamic truth of their intimate, personal and active share in the offering of the divine Victim of our altars.

Now, the part of the Church in the Eucharistic drama is not fully explained by the truth that the whole Body *offers* the Sacrifice. There is a second truth, of equal importance and beauty. It is this: *THE WHOLE BODY, WHICH IS THE CHURCH, IS A VICTIM WITH CHRIST IN THE SACRIFICE.* The whole Body

not only surrounds the altar and offers the Sacrifice; it is *on* the altar and is offered with Christ. Thus the "whole Christ" offers, and the "whole Christ" is the Victim offered.

The foundation of this truth, which gives us a concept of the Mass that surpasses our first imaginings, is found in the doctrine of the Mystical Body and cannot be rejected without a denial of that mighty revelation. Indeed, the primary meaning of the Mystical Body is this: Christ, our Head, has so drawn into fellowship and partnership with Himself all the members incorporated in Him by Baptism that all share in His dignity, status, prerogatives and offices. What He is by nature (that is, by virtue of the hypostatic union), that the members must be by derivation and participation. Now, Christ our Head is a Victim, a Victim mystically immolated in the Mass. Therefore, the whole Body must be a Victim with Christ, mystically immolated with Him on the altar. Our mysterious solidarity with Him demands that we be what He is; it demands that we share in His victimhood; it makes us the immolated members of an immolated Head.

Of our priesthood the Fathers said: "All Christians are priests because they are members of Christ the Priest". That principle holds good when we speak of His victimhood, so that we may say with equal truth: "All Christians are victims, mystically immolated in the Mass, because they are all members of Christ the Victim mystically immolated in the Mass". Christ to-day is the Mystical Christ, the whole Christ, Head and members; and it is incredible that the priestly Head should offer Himself in the Church's Sacrifice without, at the same time, offering the whole of His Body as a Victim to the glory of the Father. That would be a truncated sacrifice, quite out of harmony with the revealed concept of the Mystical Body.

This teaching is not merely the fruit of theological speculation. It is the doctrine of the Church, frequently expressed by the Sovereign Pontiffs as the authentic interpretation of Catholic Tradition. Thus Pius XI, in his immortal Encyclical "Miserentissimus Redemptor" (1928), tells us that "the immolation of the priests and of the faithful must be united with the august Eucharistic Victim, so that they, too, may give themselves as living and holy victims pleasing to God". He reminds us that "St. Cyprian did not hesitate to say that the Mass is not celebrated with due holiness unless the oblation and sacrifice of ourselves correspond with Christ's passion", in the sense that the whole Mystical Body is bound to immolate itself in this Sacrifice, so that all the mem-

bers co-offer not only Christ as the Victim, but also themselves and the whole Body, thus becoming priests of their own victimhood and victims of their own priesthood, even as Christ Himself.

The reigning Pontiff speaks yet more clearly. In his great Encyclical, "Mystici Corporis" (1943), he assures us that in the Mass "Our Divine Redeemer offers not only Himself, as the Head of the Church, but in Himself He offers all His mystic members as well to the Eternal Father". And in his greatest Encyclical, "Mediator Dei", he warns us that all the members, being made partakers of Christ's priesthood, must offer themselves as a victim with Christ even while they co-offer the divine Victim: "If the oblation whereby the faithful, in this Sacrifice of the Mass, offer the divine victim to the heavenly Father is to produce its full effect, they must do something further: they must also offer themselves as a victim. They will offer themselves as a spiritual victim with and through the High Priest himself. So, together with the Immaculate Victim, shall we become an oblation pleasing to the Eternal Father. We thus identify ourselves with Christ as Victim for the greater glory of God... St. Robert Bellarmine says that the sacrifice of the altar signifies the universal sacrifice by which the whole Mystical Body of Christ is offered to God through the High Priest. This being so, nothing could be more right and just than that all of us, together with our divine Head Who suffered for us, should immolate ourselves to the Eternal Father".

Here, then, is the comprehensive victim of the altar, namely, the whole Christ, Head and members. That is the "Catholic" Victim of the "Catholic" priesthood.

It is true that for the Sacrifice as such it would not be absolutely necessary that the whole Body be offered. Christ alone would be an infinitely sufficient victim. But Christ has willed that He be offered together with all His members, even as He willed that all His members should share in His eternal priesthood and should exercize their priestly power in this august sacrifice. He willed that the partakers of His priesthood should also share His victimhood.

The doctrine that the whole Mystical Body becomes one victim with Christ the Head in the Sacrifice of the Mass was taught by the fathers of the Church with great clarity and force. St. Augustine particularly preached it again and again in an effort to impress on the faithful the intimate part they play in this Sacrifice. "Undoubtedly it happens", he writes, "that the whole of the redeemed city, that is the

congregation and society of the faithful, is offered to God as a universal sacrifice through the great High Priest, who also offered Himself for us in his passion that we might become the Body of so great a Head... This is the sacrifice of christians: many made one Body in Christ. And the Church lives this truth in the Sacrament of the Altar, where it is clearly shown to her that she herself is offered in the sacred thing that she offers". (De Civitate Dei, l. 10, c. 6.) Again the holy Doctor tells us that "Christ willed that the Sacrifice of the Mass should be the daily sacrament of His Sacrifice on the Cross, because the Church, precisely because she is the Body of such a Head, learns to offer herself through Him". (Ibid, 10, 20.)

From a study of these and similar texts we draw forth this rich and glorious teaching of St. Augustine: Christ offered Himself in the bloody Sacrifice of the Cross with a view to acquiring His Mystical Body, precisely in order that the Body thus united with Himself might offer itself with Him as a pleasing victim to God in the holy Sacrifice of the Mass. Thus He constituted not only a perfect Body of worshippers, but also a perfect Victim composed of Head and members.

This is a profound and wonderful thought. Christ wanted us to be victims immolated with Him on the altar. For that He died alone in the terrible Sacrifice of Calvary when we were not as yet His living members. He became a solitary victim on the Cross in order that the Mass, given us in the fulness of time, might have a full and truly Catholic victim, a victim that ever grows until it grows into the full stature of the Mystical Christ at the end of time.

St. Gregory the Great reminds us that "we who celebrate the mysteries of the Lord's passion (the Mass) must imitate what we do. Then indeed will Christ be a victim to God for us when we immolate ourselves as victims with Him". (Dialogue 4, 59). The whole of the Mystical Body must be placed on the altar with Christ, there to be immolated with Him beneath the species that signify and show forth His sacramental death. How, indeed, can we, the members, separate ourselves from our Head at the moment of His sacrificial immolation when we were incorporated in Him precisely in order that we might partake of His sacrificial victimhood? To immolate Christ and not ourselves is to deny our Head and frustrate the purpose of this Sacrifice.

The Liturgy itself, with many symbols and words, daily teaches us this great concept of the Mass. Does not the drop of water placed in the chalice signify the Mystical Body becoming one with the Victim-

Head in His hour of immolation? Do not the many grains of wheat gathered from the fields and moulded into one bread signify the gathering of the whole Body of Christ to be placed on the altar at the hour of sacrifice? And when, after the Consecration, we frequently and humbly beg Almighty God to accept our victim lying on the altar we realize well that we do not refer to the divine Victim, our Head, Who is infinitely acceptable and pleasing to God, but to ourselves, the Body-Victim, which is made one with Christ the Head in His state of victimhood. As St. Thomas says, we beg this for the Mystical Body which is signified in this Sacrifice. (Summa Theol. 3, 83, 4 ad 9.)

If we consider for one moment the true notion of sacrifice we shall readily agree that the whole Church must be offered with Christ in the Mass. For, when a person offers a sacrifice he offers himself in his victim, intending to express the interior sacrifice of his whole self to God in complete dedition and submission. Otherwise his external sacrifice becomes an act of hypocrisy and blasphemy, as was Cain's oblation. This being so we must conclude that, since the whole Mystical Body offers the holy Sacrifice of the Mass, therefore the whole Body must offer itself and all its members as a victim in union with Christ. Unless that be done the Mass is not what Christ intended it to be, namely, the Sacrifice of the whole Body, Head and members, in the twofold sense that the whole Body from the Head down makes the oblation of the Sacrifice, and the whole Body is offered and immolated as a victim to God the Father.

If we go to the very roots of this question we shall discover that each and every member incorporated in Christ by the character of Baptism is divinely deputed to immolate himself and the whole Body in union with Christ the Victim, even as he is deputed to make the oblation of the divine Victim of the Mass. Why? Because the Character of Baptism is a real participation of Christ's substantial anointing and consecration by the hypostatic union; it is a real sharing in those offices and prerogatives and dignities conferred on the human nature by the hypostatic union; it is, as it were, the hypostatic union in miniature. But Christ, at the moment of that ineffable union was *simultaneously consecrated priest and constituted victim*: He was made priest of His own victimhood and victim of His own priesthood. Therefore, the Character being what it is, we must absolutely conclude that each and every member of Christ is constituted a victim with Christ by the very same title and fact that make him a sharer in Christ's priesthood. In

other words, *in the present economy "priest" and "victim" are one and the same.* That is verified in Christ the Head, and it must be verified in all the members. Now we go just one step further: this priesthood and this victimhood are to be exercized and realized in the holy Mass. There the members must be immolated and offered in union with their Head. Why? Because the Character, by its very nature, deputes each one of us to the worship of God through the means which Christ instituted in His Church. And the sovereign means instituted by Him for this purpose is the great Sacrifice of our altars wherein He is priest and victim.

It stands to reason that the more fully one participates in the priesthood of Christ, according to the various sacramental Characters, so much the more fully does one share in Christ's victimhood, and so much the more readily and completely is one held to immolate one's whole life with the divine Victim on the altar. This sharing in our Saviour's state of Victim, and this assimilation to the immolated One is found least of all in the baptized, more in the confirmed, and most of all in those chosen ones to whom it is said in their most glorious hour: "Imitamini quod tractatis".

By virtue of our incorporation in Christ we become members of a thorn-crowned, immolated Head. That belongs to our christian essence. The image of Christ-immolated is impressed on our souls, a living image which stamps us as victims with Him. Indeed, St. Leo the Great thought it no exaggeration to use these startling words of the newly baptized person: "A certain likeness of death and resurrection comes upon him, and *the body of the regenerated becomes the flesh of the Crucified One*". The body of the incorporated one carries the stigmata of the Christ-Victim, and on his soul there is graven the image of the Immolated One. He has no choice in this matter: he is a lamb destined and deputed for victimhood in the great Christian Sacrifice.

How much more true is this of the priest, whose terrible glory it is to put on the Person of Christ and to be clothed with the Blood of the Victim! "This is the chalice of my Blood"! How complete is his deputation to immolate himself daily with Him Whom he immolates with the word-sword!

II. It must be clear to all that the immolation of which we are speaking differs specifically from the immolation of Christ the Victim by the words of the Consecration. In our Lord's case we have the sacramental separation of His Body and Blood beneath the separate

species. That is a real-sacramental immolation which formally constitutes the Sacrifice, as we have shown at length in earlier discussions. But in the case of the members of the Body no such immolation takes place. Their's is *a spiritual immolation,* an act of mind and will by which they completely associate themselves with the Victim in His immolated state, pouring out upon the altar their whole lives, faculties, and everything they are and have, in a whole-hearted gesture of love, adoration, reparation, and submission to God their Father, Creator and Lord. This sacrificing of the spirit becomes one with the sacrifice of the Body and Blood, and so penetrates the heavens and reaches the throne of the Most High.

Thus the Eucharistic species have at least a triple signification: a) They signify and recall the real-physical separation of our Saviour's Body and Blood on the Cross; b) they signify and actually indicate the real-sacramental separation of the Body and Blood which they separately contain; and c) at the same time they signify the spiritual immolation of the whole Mystical Body together with Christ on the altar. "This is the sacrifice of Christians: many made one Body in Christ". We can truly say, then, that Christ is *the Head of the victim,* but the whole victim is the Head with all His members: Christ and His Church.

A word as to *the manner* in which the whole Church is offered as a Victim in the Mass. First, all the members of the Body (priests and faithful) are immediately and actually offered by Christ, the High Priest, in union with Himself. Secondly, at the same time the celebrating priest makes the immediate and actual oblation of the whole Body, so that his offering becomes one with that of Christ. He is the organ of the Body deputed to offer the whole Body in this way. Thirdly, the faithful offer themselves, at last by an *habitual* act of the will which is found in their general desire to fulfil their duty in relation to this supreme act of Christian worship,—that duty to which they are deputed by their incorporation in Christ the Victim-Priest.

But the faithful should be exhorted to elicit an *actual and formal* act of the will whereby they place their whole lives on the altar with the divine Victim, and offer them to God in union with Him. However, we must point out that the faithful do not make the *immediate* offering of themselves in this Sacrifice, just as they do not make the immediate offering of the divine Victim. They make it *through the priest,* mediante sacerdote, whose office is to gather up all the life-offerings of the

members and unite them with the life-offering of the Immolated One. There is right order in the Body, a right order divinely constituted; and the functions of the Body are pleasing to God only when they are performed according to that order.

It is for us to translate this great, luminous, dynamic truth into the vernacular of our daily lives and to put it into the lives of our people. When that is done the Mass will be for them and us what our Saviour intended it to be—the greatest force for sanctification and unification that is possible even for God to give us.

The whole Church is upon the altar every second of the day, one with Christ in victimhood. It cannot be otherwise. The Chalice of Christ's passion is the paternal substance that the Church has acquired by inheritance, and on which she ever lives. She was born from the pierced side of her Lord in the hour of the great Sacrifice: she came forth from the wounds of the new Adam in a mystical birth on the Cross, and she forever bears in her Body the stigmata of His victimhood. There upon the Cross Christ took her for his spouse, in a nuptial chamber stained with the Blood of the Passion. Thereafter she always remains the Spouse and Heiress of Sacrifice; and each and every child brought forth from her womb carries in its soul the marks and image of Christ the Victim.

It was only by becoming a victim that Christ our Head saved, and continues to save the world. And it is only by becoming victims, immolated with Christ and in Christ in the great Christian Sacrifice, that we can hope to save ourselves and others. If we are not prepared to accept that, then not even the Mass will help us. Rather it will condemn us for having denied its true and full significance.

THOMAS MULDOON.

Moral Theology

REASON FOR BINATION.

Dear Rev. Sir,

1. Father Patrick, a Religious, is appointed by his Superior to celebrate Mass at (say) 9.30 each Sunday. This is an exercise prescribed by the Rule, and is the second Mass at which the community assist. A neighbouring parish priest asks Father Patrick to binate in the parish church at 11 o'clock. Should he decline, a considerable number of faithful would be unable to hear Mass. What should Father Patrick do?

2. If the arrangements in the parish were changed, and Father Patrick were asked to say the seven o'clock Mass in the church, could he binate to say the Mass prescribed by the Rule of his Congregation?

B.S.D.

REPLY.

We presume that Father Patrick would celebrate two Masses on a Sunday, relying on the faculty he has from the local Ordinary, by virtue of can. 806, par. 2. If this be so, we fail to understand how bination would be permissible in either of the circumstances mentioned.

When the Sacrifice of the Mass was instituted by our divine Lord, nothing was determined as to the frequency of its celebration. It seems certain that in the early ages of the Church, Mass was not celebrated every day, at least publicly; but by the sixth century the custom of daily Mass appears to have become universal. There are instances of several Masses in the one day, and this practice seems to have been fairly wide-spread in later centuries. Pope Alexander II (1061-1073) forbade more than one Mass a day except it was necessary to say Mass for a deceased person. From the days of Pope Innocent III (d. 1216) to very recent times, it has been a universal law that, except on Christmas Day, unless necessity require it, each priest is to celebrate not more than one Mass on the same day. By the Constitution "Incruentum" of Pope Benedict XV (10th August, 1915), the privilege enjoyed by the priests of Spain and Portugal and their colonies, since the concession made by Pope Benedict XIV in 1748, was extended to the whole Church. The celebration of three Masses is now allowed on All Souls' Day. The Code legislated that outside the two days just mentioned, Christmas and the

Commemoration of All Souls, when three Masses may be celebrated, it it not lawful to offer Mass oftener than once a day, except by apostolic Indult or by virtue of faculties received from the local Ordinary. (can. 806.)

If Father Patrick enjoys the faculty of binating from the Ordinary, he must not exceed the limits of what the Bishop himself is empowered to permit. The second paragraph of can. 806 definitely states that the Ordinary cannot grant the faculty for more than one Mass, except, in his judgment, the scarcity of priests would be a reason why a notable portion of the people would be unable to be present at Mass on a Sunday or Feast of precept. The authority of the Ordinary does not extend to permission for more than two Masses by the one priest.

Thus it will be seen that the only reason why a priest may celebrate twice on a Sunday is to provide a considerable number of the faithful with an opportunity to fulfil their obligation of hearing Mass. If the needs of the people can be met by one Mass, then a second may not be said. The meaning of the law does not seem to be that the one of the Masses be for the people, irrespective of the purpose of the other, but that the two Masses are needed for the convenience of the faithful. To say one Mass merely to satisfy the devotion of either Priest or people, and to celebrate the other from necessity would be, in our opinion, to exceed the faculty granted by the Ordinary.

The hearing of a second Mass on Sunday by a Religious Community is a very laudable exercise of the virtue of religion, but it is not sufficient to justify the celebration of another Mass, either earlier or later, for the needs of the faithful. If both Masses are to be said, Father Patrick would require an apostolic Indult.

* * * *

PARISH OF BAPTISM.

Dear Rev. Sir,

Some of the subjects of Parochus A continually go to Parochus B in the adjoining territory to have their children baptised. Without any reference to Parochus A these baptisms are performed and no mention is made of them. Does Parochus B or his assistant perform these baptisms lawfully?

What are the obligations of Parochus B? Is he bound to forward any offerings which may have been made on the occasion of such baptisms to Parochus A? Is there any way Parochus A can prevent Parochus B from performing these baptisms? S.C.H.

REPLY.

The conferring of solemn baptism is reserved in Law to the parish priest, or another priest with the permission of the parish priest or the local Ordinary. This permission may be presumed in case of necessity. If it can be arranged easily and without delay, a person who is outside his own parish should return to be baptised by his proper pastor in his own parish; otherwise, he may be baptised by the pastor of any place where he happens to be. (can. 738, 739.)

The right to administer solemn baptism pertains to the parish priest within his own territory. This right is absolute with regard to those who have a domicile or quasi-domicile in his parish, and the same is true of *vagi* who are actually in the parish. The right of the local pastor to baptise *peregrini* is conditional: the condition being that they cannot be brought or present themselves to their own parish priest without difficulty or delay. (*Facile et sine mora.*) The difficulty need not be a serious one. Certainly, a considerable distance to be travelled or a risk to the health of the child would be good reason to have baptism administered in another parish. A delay of a week would be more than sufficient, we think, to excuse from the obligation of having recourse to the *parochus proprius.*

A priest may not baptise solemnly in another parish, even though the candidate be qualified by reason of residence as his subject, without the required permission. To exercise a parochial function, as the solemn administration of baptism, is the prerogative of the parish priest; and to usurp his rights is sinful. Likewise, to baptise a person from another parish is a violation of the rights of his own pastor, and is also sinful. When we ask the gravity of the transgression of parochial rights in both cases, it is more commonly held that, theoretically, it could be a serious matter. In practice, however, it seems that frequently there will be no grave sin involved. It is scarcely likely that a priest from outside the parish could have the opportunity of conferring solemn baptism without the concurrence of the local pastor, who would permit him to use the church and font for the occasion. Of course, if he were to await an absence of the parish priest to come unknown and unwelcome, the matter would be different; but we believe such an event, truly worthy of severe censure, most unusual. Our correspondent is concerned with what could more easily happen: the parents bring the child to another parish to receive baptism. What is the priest to do? Is he sure that

they can take the infant to their own pastor without a certain amount of inconvenience, and that in response to his directions they will do so? We fear that, in many instances, they do not understand the meaning of parochial rights, and a refusal to baptise the child may only lead to more serious results. In practice, it would seem that if the parents have brought the child to the church, it would not be an easy matter in such circumstances for them to betake themselves to another church, and the *parochus loci* may administer the sacrament of baptism without further enquiries. Objectively, the parents have violated the rights of their own pastor; subjectively, they may or may not be in good faith. We would say that the priest who encouraged them may be guilty of serious sin, though this is not clear, unless he acted in contempt of the law. The obligation in question ceases if it cannot be fulfilled easily and without delay; and one may question whether the legislator desires to impose an obligation *sub gravi,* and at the same time exempt from it because its observance is not easy. To answer the question proposed: Does Parochus B act lawfully when he baptises children whose parents reside in another parish? The worst that could be said about him, in our opinion, is that he is guilty of venial sin; and in practice, there would be some difficulty about sending these people away—which would excuse him from all guilt.

2. What are the obligations of Parochus B? He is bound to notify the pastor of the parents that the child has been baptised (Can. 778, Plenary Council dec. 338). Seeing that it would be hard to prove that he has acted unlawfully in administering the sacrament, any offerings made are his. *Melior est conditio possidentis.* In the hypothesis that he had deliberately violated the rights of another pastor, a case can be made that he has no claim to the stole fees. The law provides in the case of unlawful assistance at marriages, that the priest who is responsible does not acquire a title to the stole fees (can. 1097, par 3.). Some maintain that this is a provision of law in punishment for a specified unlawful act, and cannot be extended beyond what it treats of. Others hold that it is merely a reiteration of the natural law and is applicable to all cases of a parallel character. On the other hand it may be argued that, if Parochus B actually performed the baptism, he may keep the offering, unless directed by positive law to surrender it to Parochus A.

Finally, the only suggestion we can offer to Parochus A, who is the person adversely affected, is that he instruct his parishioners to bring their children to their own parish church for baptism. If there were

patent abuses in the matter, the attention of the Ordinary could be called to them, and he would be competent to make a regulation for his own diocese concerning the stole fees.

* * * *

OFFERINGS OF THE FAITHFUL.

Dear Rev. Sir,

Could you give some indication as to how far the faithful are bound in conscience to contribute the support of their pastors and the furtherance of the works of the Church, v.g., erection and upkeep of ecclesiastical buildings, schools, etc.

DECANUS.

REPLY.

There are two questions in the above; one concerning gifts made for the support of the clergy, and the other contributions for the acquisition and upkeep of Church property. Both come under the general designation of voluntary offerings of the people, which may be understood as spontaneous gifts made with a view to promote the cause of religion and the greater honour and glory of God.

The offerings made to the clergy for their support are directly given to them and are received in their own name. Such were the tithes for the priests of the Old Testament, and those levied in past times under the Christian Dispensation for the sustenance of the ministers of the Church; such also are the stipends given to-day for the celebration of Mass, the stole fees on the occasion of the administration of some of the Sacraments, the imparting of certain blessings or the performance of some priestly function. The ordinary collections taken at the Offertory during Sunday Mass, as well as what are known as Christmas and Easter Offerings, come under the same head. These offerings are made by the people to the clergy that they may be able to perform the duties of their vocation and give worship to God on behalf of His people. Thus, the offerings are made immediately to the clergy and mediately to promote the worship of God. Offerings for the building of churches, schools, etc., are given to the clergy and accepted by them as representatives and stewards of the Church, the Bride of Christ. In both cases, since the purpose of the offering is to further the cause of God and the true Faith, the offering is an act of the virtue of religion. In addition, the duty of supporting the clergy includes the notion of justice, for there is a quasi-contract between Pastor and people, that they will see to his becoming support, while he will provide them with the means of salva-

tion. If there be an obligation in justice on the pastor to minister to his flock, there is a corresponding duty for them to supply him with the necessaries of life, according to the accepted customs of time and place. This would be only reasonable and a deduction from the principles of the natural law. Furthermore, our Lord reminded his disciples when sending them to preach: "The workman is worthy of his meat" (Mt. X. 10), and St. Paul proclaims that it was ordained by the Lord that those who preach the Gospel should live by the Gospel (1 Cor. IX, 13). To this has been added, in conditions like our own, the positive precept of the Church, as we learn it in the Catechism. If there be no other means for the support of the clergy, it must be provided from the contributions of the faithful. A proposition of John Wycliff was condemned in the Council of Constance (1418): Tithes are pure alms and the parishioners are free to withdraw them because of the sins of their prelates (D. 598). What was true of tithes in the middle ages may be applied to the offerings of our people these days. The present legislation of the Church lays down the principle that the Church has the right, independent of any civil authority, to demand from the faithful what is necessary for divine worship, the fitting support of the clergy and ministers and other purposes proper to her divine mission. (can. 1496.) Where the amount has been fixed by competent authority: funeral fees (can. 1234), stole fees on the occasion of the administratiton of the Sacraments or Sacramentals, taxes for various acts of voluntary jurisdiction (dispensations, etc.), or the execution of rescripts of the Holy See (can. 1507), the pastor or other cleric concerned is within his rights in demanding the precise amount. Prudence will suggest that he will not always insist, and he would act altogether contrary to the mind of the Church to deny her ministrations to those who failed to contribute the fee. With regard to other offerings which are customary for the support of the clergy, such as a small contribution at Sunday Mass, and the Easter or Christmas "Dues", it is left to the discretion and generosity of the faithful to discharge their obligation conscientiously.

We have remarked that the duty of contributing to the support of the clergy is one of religion and also of justice. It is, however, a duty which is incumbent on the community as such, and devolves on the individuals in so far as they constitute the members of the community. The virtue in question is legal rather than commutative justice; and in case of default there would be no obligation of restitution. It would be difficult to determine the extent of each one's personal responsibility;

and the general opinion is that those who refuse to make the usual offerings, according to their means, are not guilty of serious sin, unless, their neglect is the reason of the clergy being reduced to a state of want, or others of the faithful are burdened beyond measure. In the circumstances as we know them in Australia, these conditions, thank God, are never verified; and so it would not be lawful to refuse absolution to a penitent even though he persisted without reason in his refusal to contribute to the support of his pastors. His fault is not necessary matter for confession. The existence of an obligation whether of legal justice or religion does not entirely destroy the voluntary nature of the offerings. As we have seen, the obligation is primarily that of the community and its incidence on the individual is rather indetermined. Moreover, the amount to be given by each individual is left to his own judgment.

In the second part of the question we have been asked about the obligation of the faithful to contribute to the acquisition of Church property and its upkeep. There are frequent appeals to the people for many worthy purposes: the erection and repair of churches and schools, the maintenance of hospitals and institutions of charity, etc. Offerings of this nature are given immediately to God for the religious purpose, and their contribution is an act of the virtue of religion as well as being in some instances an act of charity, etc. Should there be no offerings from the faithful for these causes, the Church would find it impossible to carry out her mission of saving souls. She thus has a right to demand them; but in the exercise of this right she is exceedingly mild with regard to the laity. We think we are not mistaken when we say her attitude may be deduced from the legislation of can. 1186, which deals with those who are responsible for the repair of Cathedral, Parochial and other churches. The people of the Diocese or Parish are mentioned in the last place, and it is stated that the Ordinary is to induce them by persuasion rather than coercion to contribute according to their means towards the necessary expenses. Those who prefer not to help the cause of the Church by their offerings neglect a means of using the goods of this world to store up treasure in heaven; but in God's Providence His work continues without their assistance. If we accept the Church's attitude towards them as an indication of the extent of their obligation from the natural law, it would seem that as far as individuals are concerned there is normally no question of serious sin, or, at any rate, it is a case of good faith which is better not disturbed.

THE EUCHARISTIC FAST.

Dear Rev. Sir,

1. A bridal couple attend a nuptial Mass at 8 o'clock. Would you consider that they would be included in any of the classes entitled to a relaxation of the fast before Communion?

2. There seems to be some misunderstanding regarding the abstention from alcoholic drinks by those who communicate at evening Masses. Perhaps you would explain.

IEIUXANS.

REPLY.

1. The three reasons for a relaxation of the Eucharistic fast, outside a case of sickness, are: Debilitating labour undertaken before Mass, the late hour at which alone those who wish it can go to Holy Communion, and a long journey which must be undertaken to reach the church. The question of a journey is one which may or may not occur. Of course, if the bridal couple have to come a distance which would be the equivalent of a walk of a mile and a quarter, they may be allowed to receive Communion not fasting on that head alone. Usually people are not required to engage in debilitating work on their wedding morning, and eight o'clock is not normally considered a late hour for Mass. However, neither the Constitution *Christus Dominus* nor the Instruction of the Holy Office prescribes what is a late hour for Communion of the faithful, though nine o'clock is indicated as late for the priest who celebrates Mass. We think that for those to be married at eight o'clock, this hour may be considered relatively late, at least in some cases. It is possible, if not indeed likely, that the parties have been up early to attend to many details connected with the forthcoming ceremony, and are well nigh exhausted when the time comes for the wedding. It is a matter for the prudent judgment of the confessor, who will weigh all the circumstances and give his decision in a particular case. In doing so, he may also take into consideration the danger of headaches, etc., especially for the bride, and may be justified in extending to her the relaxations given for the sick.

2. The wording of the Constitution *Christus Dominus* is as foillows:

> We grant to the Ordinaries of places the faculty of permitting the celebration of Mass during the evening hours....provided the priest observes a fast of three hours from solid food and alcoholic beverages, and one hour from other, non-alcoholic beverages. At these Masses the faithful may approach the Sacred Banquet, observing the same morm with regard to the Eucharistic fast...

Those who desire to communicate at an evening Mas may have solid food without restriction up to three hours before Communion, and we may be inclined to conclude that the same is true with regard to alcoholic drinks—that they may be taken, with due moderation, up to three hours before Communion. The Instruction of the Holy Office makes it clear that such is not the meaning of the relaxation.

> Priests who say Mass in the afternoon, as well as the faithful who receive Communion at such a Mass, may, *during the meal,* permitted up to three hours before the beginning of Mass or Communion, also take, *with appropriate moderation,* the alcoholic beverages customary at table (for example, wine, beer, etc.), liquors being excluded. With regard to the beverages which they may take befor or after the aforesaid meal, up to one hour before Mass or Communion, *all kinds of alcoholic beverages are excluded.* (n. 13.)

The rule for fast from alcoholic beverages before an evening Mass is therefore: Spirituous liquors are excluded from the preceding midnight; all other alcoholic drinks are forbidden except at meals.

To make the case concrete, a man who took a glass of beer with a friend in a hotel bar, any time during the day, could not go to Communion at the evening Mass. Another man, who partook of a glass of wine at his lunch, could approach the Holy Table. A third, who had a little spirits during lunch would be excluded from Communion, and *a fortiori* if he did so before or after his meal.

JAMES MADDEN.

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SHORT NOTICE

RETREAT NOTES, by Rev. J. Keating, S.J., compiled by Rev. P. Caraman, S.J. M. H. Gill and Son, Ltd. Pages IX + 99. 6/- sterling.

"But strong meat is for the perfect" (Heb. 5, 14) is the line of Scripture which would best sum up this little book of notes taken from the notes of Fr. Keating, which he bade during his annual retreats.

When Fr. Keating died in 1939 he left thirteen exercise books of notes on his retreat meditations from his first retreat in the noviceship in 1883 to the last of his life in 1938. The aim in this little book has been "to present Fr. Keating's personal reflections on the great meditations of the Exercises". The editor therefore began to draw on his notebooks from about the year 1910, when Fr. Keating's writings became more direct and intimate. The extracts have been taken according to the order of meditations in the text of the Spiritual Exercises.

The extracts have been very well chosen indeed, and, whilst perhaps just a little rambling, as one would expect from notes, are, nevertheless, thought provoking and lead one to a higher degree of meditation. I think this is due mainly to the fact that they are non-directive. They suggest and leave the reader free at any point to meditate at will. They will be found suitable for either long or short meditations.

J.W.

Canon Law

I. "BAPTISED IN THE CATHOLIC CHURCH".

Dear Rev. Sir,

A few years ago you commented on the repeal of the words "Ab Acatholicis nati etc." Can. 1099, and in doing so you discussed the question as to who are to be considered "Baptised in the Catholic Church". The case was considered of a child of non-Catholic parents which had been baptised in Hospital by a Catholic nurse, and I recall that in such a case the solution of the problem depended upon whether it had been a lawful or unlawful administration of Baptism. In the former case the child would be accounted to have been "Baptised in the Catholic Church", but not in the latter instance.

Now the following case has come up for consideration. A child of non-Catholic parents was baptised in hospital by a Catholic nurse, simply because she realised that the parents, who were irreligious, would not provide for the child's Baptism. The child was not in danger of death and the parents did not request the Baptism; but, more than that, they were totally opposed to any form of Baptism and intended only to have the child reared as an Atheist, which, in point of fact they proceeded to do. Now a certain colleague maintains that in such a case the intention of the Catholic Nurse would make such a person to be "Baptised in the Catholic Church," seeing that the parents could not be said to intend even implicitly that the child become a member of a non-Catholic Church.

The practical question at stake, of course, is whether this person would be bound by the Canonical form, for a marriage in a Registrar's Office has taken place and subsequently a Civil Divorce. This person is now disposed to seek admission into the Church, and would marry a Catholic if that could be permitted.

CONFUSUS.

REPLY.

The discussion referred to by our correspondent appeared in the *A.C. Record,* October, 1949. On the basis of the solution submitted in that Article the person in question would not be considered to be "Baptised in the Catholic Church". The nurse baptised the child unlawfully, seeing that it was not in danger of death nor did its parents consent to the baptism. The absence of any intention on the part of the

parents to have their infant baptised does not mean that the nurse's intention becomes effective. The relevant consideration is that, regardless of their specific intention, they retained effective parental authority over it.

WHO ARE "BAPTISED IN THE CATHOLIC CHURCH".

The outlines of this discussion may be recalled briefly. In a broad theological sense all who are Baptised validly are made members of the Church, seeing that to Baptise is Her exclusive right. The expression "Baptised in the Catholic Church" has a more restricted Canonical sense, particularly in reference to the impediment of disparity of worship or to Canonical form. It means that along with the persons being Baptised validly there is an effective intention to incorporate him into membership of the Catholic Church. To employ theological terminology we may say that every valid Baptism by reason of its "finis operis" makes the recipient of the Sacrament a member of the Catholic Church. However, by reason of the "finis operantis" Baptism may be the means of one's being made a member of the Catholic Church or a member of some dissident Christian Sect.

So, if a person receives Baptism in adult age his own intention will determine whether he is made a member of the Catholic Church or of some non-Catholic sect. Usually his intention is easily discernible from the fact that he seeks to be Baptised by a Minister of some particular Church. In the case of infants, ordinarily the determining factor is the intention of parents or of those who exercise parental control: and again, generally their intentions are easily deduced from the fact of their requesting a particular Minister of Religion to administer the Sacrament. In the absence of parents or guardians the intention of the Minister will be a deciding factor as in the case of Baptism of foundlings.

CHILDREN OF NON-CATHOLIC PARENTS BAPTISED BY A CATHOLIC.

Difficulties arise when infants of non-Catholic parents are baptised by a Catholic Minister. Canon Law provides that an infant of non-Catholic parents may be baptised lawfully, even if the parents are unwilling, when it is so placed in danger of death that it may be judged prudently that the infant will die before reaching the age of reason. (Canon 750, para. 1, Canon 751). Apart from this danger of death a child of non-Catholic parents may be Baptised lawfully, if the parents or guardians, or at least one of them, consent; also, if there are no parents,

grandparents or guardians, or if these have lost their parental right over them or are quite unable, effectively, to exercise it. (Can. 750, par 2). It is an easy application of these principles to conclude that the child in our correspondent's case was baptised unlawfully by a well-meaning nurse.

If an infant of non-Catholic parents is baptised lawfully in accordance with Canon 750-751, it seems reasonable to conclude that such a one has been "Baptised in the Catholic Church", even though its subsequent upbringing is not Catholic. In such a case the intention of the Minister to baptise in the Catholic Church has been effective. On the other hand if the Baptism is administered unlawfully the infant is not "Baptised in the Catholic Church". The Minister's intention to Baptise in the Catholic Church has been ineffective on account of its being an invasion of the rights accorded by law to parents. As stated in the previous article this conclusion is not beyond all doubt, but it is supported by the weight of authority and is borne out by a particular decision of the Holy See in reference to a case of disparity of worship.

This conclusion is valid also in the case in question. The lawfulness of Baptising a child outside the danger of death is not effected by the lack of intention on the part of the parents to baptise their child. The decisive factor is that they were in a position of exercising effective parental control over their infant, and in fact did not consent to its Baptism. Their parental authority is respected by the law of the Church to such an extent that it will not allow the Minister of Baptism to decide the child's juridical affiliation to the Church without their consent.

The result of this exposition would be, to consider the person in question not to be bound by the law of Canonical form of marriage; so that, even if the Marriage took place after the 1st January, 1949, it would be valid on the score of form. Of course if it took place before that date there could be no doubt that this person was not bound to observe the Canonical form as he is "Ab acatholicis natus" and has been brought up from infancy as a non-Catholic.

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II. ORDINARIES' POWERS TO INTERPRET LAWS OF PLENARY COUNCIL.

Dear Rev. Sir,

There are some laws of the Plenary Council which bear different interpretations. Is it within the power of an individual Bishop to give an authentic interpretation of such laws? SACERDOS,

REPLY.

Different solutions could be offered for this question according to different meanings of the words "Authentic Interpretation".

1. An individual Bishop is not competent to give an authentic interpretation of the Council's law in the sense that his interpretation will have the same standing as the law itself. Such an authentic interpretation could issue only from the legislator who made the law, not from a lesser authority. Canon 17, Para 1. "Authoritative Interpretation is made by the legislator or his successor in office or by anyone to whom these have given authority". This principle is clear also from a consideration of the consequences. If an individual Bishop could give a really authentic interpretation this would have the same force as the law itself, and so would have a nation-wide application. Obviously this would be beyond the power of an individual Bishop.

2. However, there are ways in which the Bishop might impose his own interpretation insofar as his own subjects are concerned.

i. He has a certain scope for applying his interpretation in individual cases. Canon 17, para. 3. "Authoritative interpretation given by way of a judicial sentence or of the rescript in regard to a particular thing has not the force of law and binds only those persons and affects only those things for which the decision or the rescript is given". As a judge it is his office to apply the Plenary law in giving a decision in a judicial case, while as an Ecclesiastical Administrator of a Diocese it may well come within his scope to issue individual rescripts in application of the law. He could let it be known unequivocably that in all such acts of Episcopal administration he intended to follow a certain interpretation.

ii. Provided that he does not legislate in a manner which is contrary to the law of the Council he may solve the doubt by issuing a Diocesan law. It is assumed that the common good or some particular necessity of the situation is met by such a law.

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III. MARRIAGE IMPEDIMENT DISCOVERED WHEN WEDDING ABOUT TO BE CELEBRATED.

Dear Rev. Sir,

A Marriage had been arranged between two new Australians and the "External pomp" was on a large scale. Only a short time before the ceremony was due to take place the pastor discovered from conversations of some guests that the parties were second cousins. He endeavoured to contact the Ordinary with a view to securing a dispen-

sation, but could not get in touch with either the Bishop or the Vicar General.

The parties had been interviewed and the pre-Nuptial forms completed by a Chaplain to Migrants. This explains the Pastor's ignorance of the impediment. There was no evidence of bad faith on the part of the parties either, who explained that, in the place of their origin Marriages between blood relations in this degree were not unusual.

Could the Pastor dispense, on his own authority, seeing that all preparations had been made for the Wedding? He had good reason to conclude that, as so many arrangements had been made for the Wedding Reception, accommodation, transport, etc., that it was most unlikely that the parties would defer the Wedding until he could seek a dispensation from the Ordinary. If he could not dispense from the impediment is there anything he could do short of sending the parties away.

JOANNES.

REPLY.

Regardless of what consequences he might forsee the Pastor would not have power to dispense from the impediment of consanguinity. Undoubtedly the situation was one in which it could be said "Omnia parata sunt ad nuptias", but the power of the Pastor to dispense in such cases is restricted to occult impediments—occult either of their nature or in fact. Consanguinity is an impediment which is public by nature, such as can be proved in the external forum; and there is no suggestion that the relationship in this case was occult in point of fact, as it was a subject of conversation amongst the guests.

Some authorities would offer the following solution. The Pastor should satisfy himself that the impediment in question was one from which the Church is accustomed to dispense, such as is the case in this instance. Further he should verify the existence of just reasons for seeking a dispensation. The fact that, humanly speaking, marriage appears inevitable; that all arragemennts have been made; and that real danger exists of the civil marriage being contracted is ample reason for the granting of such a dispensation. After having established so much he should explain the state of affairs to the parties and advise them to give the matrimonial consent on the suspensive condition that the dispensation will be granted. Meanwhile, he should seek to obtain the requisite dispensations from the Ordinary as soon as possible.

IV. AGE FOR CONFIRMATION.

Dear Rev. Sir,

What is the correct age for children to receive the Sacrament of Confirmation? I have heard it said that our practice of having children confirmed at the age of 10 or 12 is quite out of touch with the mind of the Church. Others claim that our custom is so well established that we may not depart from it. What do you say?

JOANNES.

REPLY.

Canon 788. "Although the administration of Confirmation in the Latin Church is postponed appropriately (Convenienter) until about the seventh year of age, nevertheless it can be conferred even earlier if the infant is in danger of death, or if such administration seems to the Minister to be justified for just and grave reasons".

In the early Church and until the 13th Century the Universal practice in both Latin and Oriental Rites was to administer Confirmation to infants immediately after Baptism. This practice remains in the Eastern Rites, and also in Spain and Latin America. The practice of postponing Confirmation arose from a desire to preface its administration with some instruction in Christian Doctrine.

The almost universal practice of the Western Church was embodied in Canon 788, cited above. But pre-codal discussion as to whether there was an obligation to postpone the administration of Confirmation until about the seventh year continued. An official reply of the Code commission established that there is such an obligation (16th June, 1931). Subsequent to this interpretation the Congregation of the Sacraments issued a reply concerning the age for Confirmation. It considered the custom of Confirming infants, which had remained in Spain and in Latin America. It was stated that the custom could be retained but that the mind of the Church is that the Faithful should be taught carefully the general law of the Church regarding administration of the Sacrament after suitable catechetical instruction has been imparted. Plainly, although the custom of Confirming Infants was to be tolerated in some places it was the mind of the Church that, postponement of Confirmation until about the seventh year is preferable.

Further, it was explained in this reply that it is more opportune and more in conformity with the nature of Confirmation that children should receive this Sacrament before the Holy Eucharist. Confirmation is a natural complement of Baptism and so the natural order of recep-

tion should be Baptism, Confirmation, Eucharist. However, children may be admitted to First Holy Communion when they have reached the age of discretion, even though they have not yet been confirmed.

The Local Custom.

The local practice of postponing Confirmation for a few years after the reception of First Holy Communion has its origin no doubt in a desire to ensure more thorough Cathechetical instruction prior to the reception of this Sacrament. Undoubtedly, there is scope for debating this subject, but it seems an unwarranted statement to condemn our practice as being out of touch with the mind of the Church.

The terms of Canon 788 are not so rigid as to fix seven years as the maximum age for Confirmation. Rather, in view of the subsequent reply of the Code Commission and the instruction of the Congregation of the Sacraments, the emphasis of the law is upon eliminating remnants of the ancient practice of Infant Confirmation, so that suitable catechetical instruction may be given to the subject before receiving Confirmation.

It is true that, in the instruction of the Sacred Congregation of the Sacraments referred to above it is explained that the more natural order of the reception of the Sacraments is Baptism, Confirmation, Eucharist; but also in the same instruction it is directed explicitly that First Holy Communion should not be deferred until after Confirmation once the child has attained the age of reason. This could be deduced already from the Canon of the Code which imposes the precept of Paschal Communion on all who have attained the age of reason, or from the Canon which imposes upon the Pastor the office of seeing that children receive First Holy Communion as soon as they attain the use of reason and are sufficiently instructed (Canon 859, Para. 1, Canon 854, Para. 5). It would seem right to conclude that, preserving the ideal order of the reception of the Sacraments is of less importance than the eliminating of infant Confirmation with a view to ensuring suitable Catechetical Instruction on the subject of Confirmation—less important also, than the reception of First Holy Communion, once the age of age of discretion has been attained.

It can be argued with some merit that, the local practice which is in vogue also in other parts of the world fulfils the requirements for the establishment of a Canonical custom, being both reasonable and properly prescribed over more than forty years. In fact, tracing it back to its beginnings in Ireland it would have to be reckoned as an immemorable

or centenary custom. However, a recent reply of the Code Commission declares that in view of Canon 788 a mandate issued by the Ordinary forbidding the administration of Confirmation to children who had not attained the age of ten years may not be upheld.

To conclude—it may be said that in the absence of some more specific direction from the Holy See it would appear that continuance of the existing practice does not involve any great departure from what is established in Canon Law, while, on the other hand it has some obvious advantages in providing in the occasion for a more thorough catechetical instruction.

JAMES CARROLL.

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SHORT NOTICE

HEROIC MISSIONARY ADVENTURES, by Doris Burton, illustrated by T. J. Bond. 128 pp. Sands & Co. 1952. 8/6 (Eng.).

This is one of the most satisfactory pieces of publishing we have seen for some time, and the publishers are to be congratulated for giving it to the public at such a moderate price. Of course, they are fortunate in having an author who adorns everything that she touches. Although this latest book is written, as are her others, for children, it makes engrossing reading for any adult Catholic who admires the heroic lives of our missioners. Except for two—perhaps, three—chapters, the contents are quite off the beaten track. The ten chapters treat of, St. Paul, St. Patrick, St. Boniface, St. Peter Claver, the Ursuline Nuns in Canada, English Jesuits in Penal times, the Tienstin Martyrs, Missionary Sisters in Borneo, the Twenty Martyrs of Uganda, the Franciscan Missionaries of Mary.

In the last chapter, just named, we read the attractive story of Mother Teresalina, whose death was cabled round the world in October, 1947. She was the nun killed by bandits in Kashmir. As a priest was giving her a last absolution, she whispered: "All is over. I offer myself as a victim for the conversion of Kashmir". Later, the priest wrote: "Seeing her die like that before my eyes and hearing her prayer for her murderers, I felt as though I were assisting at the death of a saint". She was only twenty-nine.

The writing of each chapter is simple but vivid, occasionally colloquial in the dialogue; but no one will quarel with that. The author rarely, if ever, strikes a wrong note. It is true she does, in writing of the Ursuline Foundress in Canada, allow herself a little natural fling in a paragraph on the nun's son left in France. She writes of "his gradual rise from a humble monk to prior, and from thence to the Assistant Superior-General, the second in rank of importance in the Congregation". (Onwards, onwards, humble monks to the office of prior!) It is not the language of heroism that has quite other standards of success.

The title of that particular chapter is, "Among the Red Indians", a stirring head-line, in keeping with the others, such as: The Head-Hunters of Borneo, The King's Royal Pages.... All phrased to capture the imagination of the young reader. Each chapter has also its arresting illustration in black and white, helping to make of this book something quite special in the way of a collection of adventure stories for boys and girls.

M.O.

Liturgy

MIDNIGHT MASS

Dear Rev. Sir,

In this parish we have, besides the Parochial Church, a church of ease in another township and a Mass-centre in a third place. Is it permissible to have on Christmas night a Midnight Mass in each of these three places?

O.D.

REPLY.

The Code of Canon Law determines the time for the celebration of Mass in Canon 821. On Christmas Night only a conventual or parochial Mass may be celebrated at midnight. However, the following paragraph makes special provision for religious houses and pious institutes which have an oratory in which the Blessed Sacrament is permanently reserved. In these places a priest may celebrate even three Masses at midnight on Christmas Night (3).

The Formula Maior gives to the Australian Bishops the Faculty to allow the celebration of three Masses at midnight on Christmas Night in churches and public oratories which do not enjoy this privilege from common law (Can. 821).

Our correspondent may, then, have a midnight Mass in the Parish church, and with the permission of the Ordinary he may have three Masses at midnight. On the supposition that there may be only one parochial Mass in a parish on the same day, the permission of the Ordinary will be necessary for the midnight Mass in the church-of-ease. The possibility of Mass at the Mass-centre is excluded.

* * * *

HANDLING AND WASHING OF SACRED VESSELS AND LINENS.

Dear Rev. Sir,

Would you kindly answer in the pages of the *A.C.R.* the following questions:—

1. Who may wash the altar linens? Must purifiers be washed three times?

2. Who may handle the sacred Vessels? Is the Ciborium included amongst them?

SUBSTITUTUS.

REPLY.

1. Canon 1306 states: 'Care must be taken that the chalice and paten and, until they are washed, the purifiers, palls and corporals, which have been used in the sacrifice of the Mass, be not touched except by clerics or the persons who have the custody of these articles.

2. 'Purifiers, palls and corporals, which have been used in the Sacrifice of the Mass, are not to be washed by lay persons, even religious, until they have first been washed by a cleric in major orders; and the water of the first washing is to be poured into the sacrarium, or if there is none, into the fire'.

By virtue of the Formula maior our Bishops have the power, which they may subdelegate, to allow religious sisters to wash, even for the first time, palls, corporals and purifiers.

If our correspondent has not the above-mentioned faculty from his Ordinary, he must see that the corporals, palls and purifiers that have been used at Mass, not simply at Benediction, are washed firstly by some cleric in major orders. With the requisite permission he may allow a religious sister, not necessarily the one who is acting as sacristan, to wash these linens. It should be noted that the faculty says 'soror religiosa', and, consequently, the permission could not be given to a religious Brother. As to the number of washings required, after normal use the linens need only be washed once before being laundered. If, however, the Precious Blood is spilt on the altar linen, and it soaks through to the second or third cloths, the cloths should be thrice washed where the drop fell, with the chalice underneath, and the water of the washing thrown into the sacrarium. If the Precious Blood falls on the corporal, pall or purifier alone, these only need be washed in the manner described (cfr. De defectibus, x, 12).

The first paragraph of the Canon quoted allows the sacristan, even though a lay person, to handle the linens before they have been washed. Likewise, the sacristan may handle the sacred vessels, viz., the chalice and paten. The ciborium is not included among the sacred vessels. Unlike the chalice, the ciborium is not consecrated, but simply blessed, and there is no restriction as to the person who may touch it. The same would be true of the monstrance.

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NECESSITY OF A PREDELLA.

Dear Rev. Sir,

As our oratory is rather small, would it be permissible to dispense with a predella?

RELIGIOSA.

REPLY.

Every altar should be raised above the sanctuary floor by at least one step. The rubrics presume this when they direct the Celebrant to begin the Mass at the bottom step, or at least to descend from the predella. In one instance, where there were a number of steps leading up to the Altar but no predella, the Congregation of Rites directed that a predella should be placed beneath the Altar (Dec. 1265, 4). Care should be taken that the predella is sufficiently wide to allow the Celebrant to genuflect without his foot slipping off the predella. From the front of the Altar to the edge of the predella should be three feet six inches, and where this is not possible it is better to make it about two feet three inches, thus ensuring that when the Celebrant genuflects his foot will be right off the predella.

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AUSTRALIAN FACULTIES FOR REQUIEM MASSES.

The question of the faculties which we enjoy in Australia for the celebration of private Requiem Masses has been discussed on several occasions in these pages, however, as the earlier numbers of the *A.C.R.* are not always available it may be of use to not a few of our readers to outline the position once more.

By virtue of the *Formula Maior* the Bishops may permit the celebration, outside of the season of Lent, of a private Requiem Mass three times a week in the churches of his territory. These Masses may be celebrated on double majors and doubles, also on privileged ferias, vigils and octaves, but account must be taken of the days on which a private Requiem is permitted by the general rubrics. It will be noticed that this faculty is local, not personal, in other words it is not given to the priests but to the church, consequently, the 'rector ecclesiae' must determine the days on which this faculty may be used in the church. Secondly, the faculty is for churches (*in ecclesiis*) and by a decision of the Sacred Congregation of Propaganda Fide dated January 30th, 1930, the word 'ecclesia' is to be understood in the strict sense as defined in Canon 1161 of the Code of Canon Law (*apud de Reeper,* A missionary Companion, p. 8). This faculty, then, may not be used in semi-public oratories, e.g., seminary or convent chapels. Finally, the faculty deals

with private Requiem Masses, and in no way affects the number of privileged Requiem Masses that may be celebrated.

In addition to these privileges granted by the *Formula maior,* we have, too, the privileges granted by the Indult of the Holy See of the 8th July, 1888. The history of this Indult dates back to the 1st Plenary Council of Australia held in Sydney in 1885. In the decrees "De defunctorum cura' (nn. 220-230), the Fathers of the Council exhorted the faithful not to spend large sums of money on meaningless pomps at funerals, but rather to assist the dead by works of charity, Masses and prayers. They determined, therefore, to ask the Holy See to grant permission for private Requiem Masses to be celebrated three times a week (ter in hebdomada) in all churches and chapels in Australia by all priests enjoying ordinary faculties (n. 226). The Australasian Catholic Directory for 1889 published the Indult of the Holy See of 8th July, 1888, in which Pope Leo XIII granted the faculty of celebrating Missam de Requiem bis in hebdomada', with the exception of doubles of the 1st and 2nd class, days of precept, privileged vigils, ferias and octaves'. This faculty was printed in the Ordo each year until 1912 inclusive. The 2nd Plenary Council of 1895 stated that an Indult was granted by the Holy See to all priests enjoying ordinary faculties to celebrate a private Requiem Mass three times a week in all churches and chapels in Australia (Dec. 289). The wording of this decree is identical with the corresponding decree of the 1st Plenary Council, but it will be seen that, if the Indult referred to is that of 1888, the number has been increased from 'bis in hebdomada to ter in hebdomada, and further, the faculty is definitely made personal, to be used in all churches and chapels. The 3rd Plenary Council in 1905 simply repeated the Decree of the 2nd Council (Dec. 312).

The reform of the Missal by Pope Pius X, in 1911, was the occasion of a question being sent to the Congregation of Rites by the Bishop of Maitland, Most Rev. Patrick Dwyer. In the question His Lordship referred to the fact that, although the Indult of 1888 allowed a Requiem Mass 'bis in hebdomada' this seems to have been extended to 'ter in hebdomada' by the approval of the Decrees of the 2nd Plenary Council of 1885. The Sacred Congregation made no reference to this observation in their reply, and so it may be reasonably presumed to have approved the extension. The main point of the query was to ascertain whether or not the privileges of the Indult were restricted by the new rubrics which forbade private Requiem Masses on certain ferias, etc.

The reply was in the affirmative. These limitations were noted in the Ordo of the following year (1913) and each year until 1939 inclusive, when the notice of the privileges from the Plenary Council was omitted and that only of the Bishops' faculties retained.

Are the privileges of the Indult still in force? There does not seem to be any reason to doubt this in the absence of an official revocation of the Indult. The interpretation of the Indult as a personal privilege available in all churches and chapels would appear to be established by custom (1895-1939). This privilege, then, will permit a private Requiem Mass, three times a week, except:

(i) On Sundays, even resumed or postponed;
(ii) during privileged octaves;
(iii) throughout Lent, except on the first day of each week that is free of a double or privileged feria;
(iv) on ferias of Quarter Tense and on Rogation Monday;
(v) on all vigils;
(vi) on the octave day of simple octaves;
(vii) from 17th to 23rd December inclusive.

It will be seen that even though the privileges extended by the Indult of 1888 and the 2nd Plenary Council may not be as liberal as those granted by the *Formula maior,* at the same time, they have not the limitations of place of the latter faculty and will be of use to those who do not always celebrate Mass in a church or public oratory.

P. L. MURPHY.

Homiletics

THE PRAYER OF THE MARIAN YEAR.

The prayer which the Holy Father composed with His own hand and offered us for recital during the Marian Year is a special gift of God which we ought to use to the utmost. It is not often that Popes have composed prayers personally for the use of the Christian people. The first in our time was Pope Benedict XV, who made a prayer to end the first world war. We have none from the hand of Pius XI; but the present Holy Father has given us no less than four formulae of prayer in His own words. The first was the Act of Consecration of the human race to the Immaculate Heart of Mary in 1942. This was indulgenced for use throughout the Church. Before the beginning of the Holy Year, He gave us another rich prayer for recital during the sacred Jubilee. Again, when the Assumption was defined as a Dogma of Faith, a beautiful prayer to the Assumpta was published even in autograph form, with the corrections made by the Pope's own pen. This last Marian Year prayer to the Immaculate Conception is now before us richly indulgenced. Its frequent recital is certainly a most efficacious way of praying with the Vicar of Christ and for His intentions during the Marian Year.

Some surprise has been expressed by non-Catholics at the form of the prayer. It is addressed to our Lady as if she was the omnipotent giver of every good gift. She is called the Mother of Jesus once, but no mention is made of Jesus as the one Mediator between God and men. It has been even said that the Virgin of Nazareth is set in the throne of grace that belongs to the Triune God.

The answer to these criticisms is that the Pope and His Catholic children know what they are saying. No Catholic is ignorant that to offer divine honour to the Blessed Virgin would be in the same category of idolatrous worship as offering incense to Diana of the Ephesians. No Catholic is unaware that Mary is not the Fountain of grace but a mighty reservoir. We address her and ask her to *give,* because we know that the dispensation of the whole treasure of grace won by the redeeming death of her Son is in her hands. The grace of Christ placed in Mary's hands as universal Mediatress of grace is sufficient to save the whole world, and bring all the elect through all the variations of temporal life to the happiness of eternity.

When we address Mary, our address ends in the Blessed Trinity, from Whom all good, even the greatness of Mary, proceeds. God is omnipotent by nature, Mary is omnipotent in the divine economy of human salvation, because God has made her so, giving her unlimited powers to give the good things of heaven to those who turn to her. That is what we mean, when we say that Mary is *omnipotentia supplex* —her prayer is all-powerful—or when we say: *Quod Deus potentia, Virgo prece potest*—what God can do by power Mary can do by prayer —or again, *Omnia nos habere voluit per Mariam*—He wished us to have all things through Mary.

The Holy Virgin is morally so much one with God, that, having the true Catholic doctrine in our mind, we have no hesitation in saying to her: "We cast ourselves into your arms...hear our cry...bend down over our wounds...convert sinners". If people are shocked at this, we can only point out that the Holy Father's prayer is not at all as shocking as the *Salve Regina* which calls the Mother of God "our life, our sweetness, and our hope", and has not even the expression: "Obtain for us", which appears once in the new prayer and determines the meaning of all the other verbs of petition. Catholics are not shocked by the boldness of true Marian piety.

A prayer of praise and petition like this is meant to convey to the Blessed Virgin our appreciation of her incomparable holiness, and to beg her all-powerful help. But the words of a well-worded prayer will react educatively on those who recite it. Take, for instance, the "Our Father", which is a compendium of the Gospel. Every word or phrase of it conveys instruction. "Father" teaches us that we are sons; "our" teaches us that we are brothers; "who art in heaven" teaches us that our home is above. The first three petitions tell us to put first things first, inspire reverence for the Name of God, apostolic Catholicism, conformity to the divine will. So also the second four make us realize the daily providence, the need of forgiveness and forgivingness, makes us conscious of the reality of temptations and of evil and its diabolic agent. To live the lessons of the "Our Father" would be a perfect life.

The new papal prayer also teaches us many things, which a brief commentary will help to bring into evidence.

It is addressed to Mary Immaculate, to Mary conceived without sin. Mary's sinlessness and our sinfulness and sin-produced miseries are the great contrasts that pervade the prayer.

It divides into five little paragraphs: 1) an exordium of approach,

2) a gaze of admiration, 3) a triad of titles, 4) a cluster of petitions, 5) a peroration. We shall take them in order.

1) We come from a turbulent world, from a sea of tempests to the Blessed Virgin. Her Immaculate Conception is a mystery of supernatural beauty which enraptures us. This ineffable beauty of a creature, who is founded and rooted and vested in holiness, is a fascinating vision before our eyes, and a splendid antidote to the fascination of mere bagatelles round about us. Exhibitions of earthly beauty, beauty which is very much of the earth earthly, and of the flesh fleshly, are on every side of us, in the Press, on the beaches, and in almost every public place. Needless to say, they disquiet us. If they did not, we would be very apathetic indeed. When a child is disquieted and in danger, he flies to his mother. We look for a refuge, a refuge which draws us by its own very attractiveness and gives us full confidence. It is with the leitmotiv of such thoughts as these that we recite the words: "Enraptured by the splendour of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, o Immaculate Mother of Jesus and our Mother, Mary, confident of finding in your most loving heart appeasement of our ardent desires, and a safe harbour from the tempests that beset us on every side".

2) Catholics are emphatic anti-Pelagians. They believe in the fact of fallen human nature. They are grieved by it, humbled by it, but not inordinately depressed. There is an assurance that the sin of Adam and its cortege of miseries cannot destroy us in spite of ourselves. In the realm of pure human nature there is one complete victory, one absolute Victress always before our eyes. She is the Mother of Him "who came to destroy the works of the devil". In this second paragraph of our prayer we look in admiration towards her and say: "Though degraded by our faults and overwhelmed by infinite misery, we admire and praise the peerless richness of sublime gifts with which God has filled you, above every other mere creature, from the first moment of your Conception until the day on which, after your Assumption into heaven, He crowned you Queen of the Universe".

3) We next address our Lady under three titles. There are three corresponding petitions. There is nothing better for our minds than that they should be plunged in the mysteries of faith, in the realities of the invisible world—nothing better than that they should be captivated by the aroma of holiness, the odour of sanctity—nothing better than that they should have a profound horror of sin, a detestation of what is

detestable to God and is a miserable slavery under the Prince of hell. So we pray: "O crystal Fountain of faith, bathe our minds with the eternal truths! O fragrant Lily of all holiness, captivate our hearts with your heavenly perfume! O Conqueress of evil and earth, inspire in us a deep horror of sin which makes the soul detestable to God and a slave of hell!

4) The high-point, the peak and summit of the prayer is a petition for those things which the world needs so much at this moment. The Marian Year is a propitious time for obtaining them. They are the healing of open wounds, the conversion of the Godless and the wicked, the drying of the tears of those under affliction and oppression, the consolation of the poor, the extinction of hatreds, the sweetening of hard manners and conditions, the preservation and flowering of purity in youth, the protection of the Church, a general pull towards Christian goodness. To those nine good and excellent things we add, under the sign of harmony with which Mary's name resounds in heaven, a recognition of human brotherood, of the unity of the human family of nations, of the need of the light and warmth of universal peace on earth. The words of the prayer are: "O well-beloved of God, hear the ardent cry which rises up from every heart in this year dedicated to you. Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness. In your name resounding harmoniously in heaven, may they recognise that they are brothers, and that the nations are members of one family, upon which may there shine forth the sun of a universal and sincere peace".

5) The final movement of the prayer is the pressing of its petitions in view of the ultimate happiness of singing the triumphant praises of the Mother of God in heaven: "Receive, o Most Sweet Mother, our humble supplications, and above all obtain for us that, one day, happy with you, we may repeat before your throne that hymn which to-day is sung on earth around your altars: You are all beautiful, O Mary. You are the glory, you are the joy, you are the honour of our people. Amen".

W. LEONARD.

Notes

PROFESSOR CULLMANN ON ST. PETER

Professor Oscar Cullmann has written a book on St. Peter that has already aroused a good deal of interest, and because of its speedy translation into English it will be read widely by English speaking theologians. Professor Cullmann is a Swiss Protestant theologian who lectures both at Basle and in Paris, having thus, both a German and a French audience. He is a comparatively young man, who has already claimed the attention of scholars by his works on the early Church. Moreover he writes in an irenic strain which has won him some sympathy and respect in Catholic circles. He states in the preface to his new book, *Peter: Disciple—Apostle—Martyr* (London, 1953):[1] "My previous publications concerning Primitive Christian theological thought have found much genuine understanding even in Roman Catholic circles. Therefore I dare to hope and wish that my discussion of the very thing that separates us—for in the present investigation this comes quite frankly to expression, along with much that may win their assent—may do no harm, but may rather render a service to the conversation that Christian confessions have with one another".

We Catholics are often accused of a rigid exclusivism, of being upholders of a spiritual totalitarianism, of claiming to be always right. On the other hand inter-confessional conversations and conferences, beloved of by Protestants, strike us as futile, because they avoid the only question of importance, namely, did Christ establish a visible Church with power to teach? However, Professor Cullmann, although fundamentally Protestant, writes in a way that must win our sympathy although Catholics will reject many of his views as incorrect. St. Peter, he remarks, has not had many scholarly works devoted to him, while St. Paul was, and is, the subject of the constant attention of theologians. Peter and Paul! Authority and genius—both, as always, inevitable and necessary in the Church. Peter was the Rock, the foundation of the church. Paul was the mighty intellectual force that saw the necessity of presenting an exposition of Christian theology in terms, and in a way, which the Greek world could grasp. Yet Peter was the Rock.

[1] Scm Press, 252 pp. 22/6. The original edition was published in German and French.

Authority and genius clashed, but together their names remain linked in the liturgy and in Christian piety. The section of Professor Cullmann's book which we wish to treat of deals with St. Peter's coming to Rome and his martyrdom there. Interest has been provoked in this famous question by the recent excavations beneath St. Peter's in Rome, and the publication of two sumptuous volumes: *Explorazioni sotto la Confessione di San Pietro in Vaticano* (1940-1949)[2] which give the results of this most moving archeological investigation. Was St. Peter in Rome? Did he die there as a glorious martyr? Professor Cullmann concludes "he came to Rome and there, after a very short work, died as a martyr under Nero". The age old tradition was first challenged by the Waldensians in the Middle Ages who saw no explicit mention of the fact in the Bible; likewise Marsilius of Padua in 1326, for his own reasons, expressed cautious doubts. Two hundred years passed before the Lutheran Ulric Velenus[3] stated "that St. Peter was never in Rome". Henceforth Protestant and anti-Roman writers raised the question, but generally speaking with caution. The literary evidence was so strong that the "majority of the Protestant theologians at the beginning of the nineteenth century, however, affirm the tradition of the Roman stay of Peter". At the end of the century Harnack wrote "the martyr death of Peter at Rome was once contested by reason of tendentious Protestant prejudices and then by reason of tendentious critical prejudices".[4] To deny the Roman stay of Peter is "an error which to-day is clear to every scholar who is not blind", concluded Harnack. Such likewise was the opinion of Hans Lietzmann, Harnack's successor at Berlin. Why were these critical theologians so convinced? Because of the literary sources, because of the documents. Stretching from the First Epistle of St. Peter to the testimony of the Roman priest, Gaius, about 200 A.D., we have a continuous chain of witnesses linking Peter and his death with Rome.[5] If we contrast this dossier with the small

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[2]One volume is devoted to the text, while the second contains plans, photographs and reconstructions. The edition was limited and numbered.

[3]His name is incorrectly given in the English version of Cullmann's book as *Venelus* (p. 72). On Velenus, see P. Polman, *L'Elément Historique dans la controverse religieuse du XVI siècle*, Louvain, 1932, p. 153.

[4]Cullmann, *op. cit.*, p. 74, Guignebert and Karl Heussi persisted in their opposition to the Petrine stay in Rome.

[5]Cullmann emphasises the importance of I *Pet.* 5 : 13, the testimony of St. Clement of Rome, and that of St. Ignatius of Antioch (pp. 85-111), giving a splendid treatment of the argument. He deals then with Dionysius of Corinth, St. Irenaeus and Gaius. He notes the puzzling silence of St. Justin. Tertullian mentions crucifixion, while Origen is the source of the story that St. Peter was crucified head downward.

evidence we have of other events in antiquity, yet which are accepted without argument, then we can realize the weight of evidence in favour of the traditional view. All of us will remember, and many have often used in sermons, the fine ringing words of Gaius: "But I can show the trophies of the apostles, for if you go to the Vatican Hill or to the highway of Ostia, you will find the trophies of those who have founded this church".[6] The topographical details given by Gaius were of immense importance, because the mark of the romancer is vagueness as regards place. The word *trophy* presented difficulties. Did it mean grave or victory memorial? The thesis received meagre help from archeology. In 1915, however, important excavations were carried out in the catacombs under the basilica of St. Sebastian in the Appian Way, where a *triclia,* or cult room, was discovered, on whose walls the names of of Peter and Paul were frequently inscribed. This discovery, together with an inscription of Pope Damasus found nearby, and with liturgical evidence, gave support to the theory of Duchesne, which was now taken up by Lietzmann, that in 258 A.D. the bodies of the two apostles had been transferred to the Appian Way during the persecution of Valerian.[7]

In 1939, Pope Pius XI died, and he had expressed a wish to be buried near the tomb of Blessed Pius X, beneath St. Peter's Basilica. While the tomb was being prepared, Roman walls were laid bare. Pope Pius XII, then, made the momentous decision to allow archeologists to examine the terrain beneath the vaults. The first great discovery was a thick wall of great size. This was thought to be the northern wall of Nero's circus, but further examination showed that it did not belong to the circus, but was a retaining-wall built by Constantine to make level the sloping hillside, so that the Basilica of Constantine could be erected. It would have been much easier to build higher up the hill, or nearer the river. Why did Constantine select such an awkward place? It would appear to indicate that the site was forced upon him because

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[6]Quoted by Eusebius, *Hist. Ecll.,* II, XXV (pp. 92-93, Edit. Sources Chrétiennes.)

[7]A 13th century copy of the well-known inscription of Pope Damasus (Hic habitasse prius sanctos cognoscere debes, nomina quisque Petri pariter Paulique requiris...*etc.*) was found near the cult room. Cullmann gives from p. 132 on most interesting details of this catacomb. The liturgical sources are full of interest and difficulties, and hint at the presence of the two bodies at St. Sebastian e.g. the 8th century Bern ms.: III Cal. Jul. Romae, via Aurelia, natale sanctorum Petri et Pauli apostolorum, Petri in Vaticano, Pauli vero in via Ostensi, utrumque in Catacumbas, passi sub Nerone, Basso et Tusco consulibus (= 258 A.D.), which is a memory of the cult room at the Catacomb of St. Sebastian, seemingly.

of a place that was sacred to the Apostle Peter. Moreover, the excavations revealed beneath the actual St. Peter's the presence of a large pagan cemetery, with magnificent graves from the second and third centuries A.D. to humble graves of the first century that are located under the present Confessio.[8] To erect the first St. Peter's, Constantine had to destroy this pagan cemetery. Why should he do so, especially remembering Roman respect for the dead, unless the presence of one grave, that of the Apostle Peter, made it necessary? Further under the present *Confessio,* traces of a columnar monument were discovered. The excavators felt that they were gazing upon the remains of the "trophy" that had been seen and spoken of by Gaius in the reign of Pope Zephyrinus.[9] Near to this area was a Christian cemetery, right in the midst of a pagan necropolis. Again the reason appears obvious. They chose this site because of its proximity to the sacred area. The *memoria,* or *trophy,* is built against a wall parts of which, from the stamp on the bricks, date from about 161 A.D.[10] If the *Memoria* was built at the same time, then it would be a remarkable verification of the words of Gaius. A later wall, on the north side of the *Memoria,* built in the third century to further hedge off that sacred square, is covered with Christian prayers, for insance, *Gaudentia vibatis in Christo, Nicasi vibas in Christo.* Curiously enough among all these rough *graffiti* that have been deciphered up to this, no mention is made of Peter. Therefore to sum up let us quote the too cautious words of Cullmann: "Provisionally, however—though not at all with certainty—we may assert ...that the 'trophy' of Gaius has been found..."[11]

Next the question must be asked if in the examination of the trophy of Gaius the sacred remains of the Galilean fisherman have been discovered? The answer is up to this, no. We are not dealing with the tomb of a Tutenkhamon who planned his burial place, having at his disposal immense wealth. St. Peter died as a criminal. The Roman law, as we know from the Gospels, was gentle towards the dead. Imagine then the early Christians burying the body of the first apostle beyond the Neronian circus, surrounding it with a small brick curbing,

[8]It was not known until the excavations were made that a vast pagan cemetery existed underneath St. Peter's.

[9]Reconstruction in Cullmann, *op. cit.,* p. 144. The photographs of the actual state of *Memoria* are given in a whole series of illustrations (e.g. Plate LV) in the official publication *Esplorazioni,* etc. vol. II.

[10]The bricks are stamped *M. Aurelius Caesar.*

[11]Cullmann, *op. cit.,* p. 146. Other writers, and not only Catholics, affirm with certainty that the burial place of the Apostle has been found.

so that they could locate it. The building of the great tomb by Hadrian (the Castle of San Angelo) brought the deserted Vatican Hill into favour as a burial ground for pagans. Hence the Christians were forced to build walls around the grave of the apostle. About 160 A.D., with the growing cult of martyrs in the Church, they erected the simple *Memoria,* or *Trophy.* Christians visited the spot; they were buried near the grave of the great Apostle; they left their prayers to Christ there scratched upon the wall. Then when Constantine decided to build the first St. Peter's, his choice of terrain was fixed. He must build over the *Memoria.* Therefore he built the retaining wall, and filled in the pagan cemetery. Who knows if St. Peter is not buried beneath, deep under, the *Memoria?* In the niche beneath the *Memoria,* his bones may have rested until they were scattered by the hands of enemies. The matter must be left to experts, but the result of the investigations has been to confirm the evidence that Peter died a martyr in Rome, which is, of course, the central point of the debate. However, as Professor Cullmann points out, that important as are the excavations, the literary sources still decide the issue, and their testimony is convincing. We venture to recommend the reading of Cullmann's book to our readers, it shows another phase of Protestant evaluation of St. Peter's rôle in the Church. The errors in it, and they are grave, have at least the merit of sending us back to our theological text books. His views on the place of St. Peter in the Church and the question of papal primacy we leave to another hand who will continue this note in the next issue of the *A.C.R.*[12] The substance, even if details cause alarm in critical circles, of the famous citation are indeed true: *Romae natalis sanctorum apostolorum Petri et Pauli, qui eodem anno eodemque die passi sunt, sub Nerone imperatore. Horum prior, in eadem Urbe, capite ad terram verso cruci affixus, et in Vaticano juxta viam Triumphalem sepultus, totius Orbis veneratione celebratur...*

T. VEECH.

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[12]Most of the experts have now abandoned the idea that the bodies of the two apostles rested in the catacomb of St. Sebastian from 258 A.D. until Constantine removed the bodies to their original graves. The taking of the bodies under Valerian's eyes seems impossible; also there is no text to support the view that Constantine re-buried the bodies, which event, it is felt, would have caused a great stir. Valerian had forbidden access to the cemeteries, hence the Christians established a cult room at St. Sebastian, where the memory of the two apostles could be kept alive.

THE BIBLIOTECA DE AUTORES CRISTIANOS

The *Biblioteca de Autores Cristianos* began publishing in 1947, under the auspices of the Pontifical University of Salamanca, and has now over a hundred tomes to its credit. Moreover it has pledged itself to issue at least one a month in future. Its scope embraces all works that can be said to contribute to Catholic culture: art, history, literature, philosophy and theology (though the last-named preponderates so far) and its ambit extends from a set of the works of St. Augustine (Latin, 11 vols.) down to the most eminent works of our own day.

The committee of the *B.A.C.* has a three-point policy: to publish works that are learned and well edited as to their content, compact in format, and economical in price. In general, it may be said that it has succeeded admirably in attaining these ends. Where the normal publisher delights in dividing a work into several volumes, the *B.A.C.* usually reduces it to one, as for example in the Spanish editions of the complete annotated works of St. John of the Cross (No. 15,[1] XL + 1436 pp, 60 pesetas), of St. Ignatius Loyola (No. 86, XVI + 1180 pp, 85 pesetas), or the Life and Writings of St. Vincent de Paul (No. 63, XII + 912 pp, 55 pesetas). Jungmann's historico-liturgical study of the Mass (No. 68, XXVIII + 1272 pp, 80 pesetas) is an excellent illustration of the *B.A.C.'s* policy in practice. Two bulky German tomes have been reduced to a slim clearly-printed volume, which, for all its 1300 pages, measures only $7\frac{3}{4}$ x $5\frac{1}{2}$ x $1\frac{1}{2}$ins. This is in striking contrast with the American translation of the first half of the same work, priced at £4/10/- in Australia; the second half has not yet been translated into English.

Of the works already published almost half are in Latin or both Latin and Spanish; the rest are in Spanish only. The various religious orders have co-operated by editing the works of their own authors: St. Bonaventure (6 vols. Latin), St. Anselm (Complete works: 2 vols., Latin), St. Alphonsus Liguori (Ascetical Works, in Spanish, part published), St. Teresa (3-volume Spanish critical edition, part published), St. Thomas Aquinas (*Summa,* 5 vols. Latin: *Contra Gentiles,* 2 vols. Latin and Spanish), as well as selections from Suarez, Luis de Granada, St. Bernard, Maldonatus, and others.

Of particular interest to students are the Theology and Philosophy courses available. The *Sacrae Theologiae Summa* is a well-

[1]The numbers given are the catalogue numbers in the *B.A.C.* series.

presented set of four volumes covering the four-year course in Theology. Each tract has been prepared by a member of the Jesuit Theological Faculties in Spain, and the conciseness and clarity of the Latin employed is noteworthy. This set merits separate reviews: suffice it for the present to quote the *American Ecclesiastical Review* (1952, p 374), concerning the first volume: "The work of Nicolan and Salaverri is doctrinally sure and is magnificently documented. Indeed, there is no equally acceptable textbook of fundamental dogmatic theology available to-day...A great many years have passed since any book has been described on the pages of *The American Ecclesiastical Review* as one which 'should be in every priest's library'. Perhaps that expression was used too frequently and sometimes injudiciously in times past. Certainly and in all justice it is applicable to the work of these two Spanish theologians". The course is divided as follows: Tome I, *Introductio in Theologia, De Revelatione Christiana, De Ecclesia Christi, De Sacra Scriptura.* (No. 61, XXIV + 1160 pp, 90 pesetas: Tome II, De *Deo Uno et Trino, De Deo Creante et Elevante, De Peccatis.* (No. 90, XX + 1032 pp, 90 pesetas) : Tome III, *De Verbo Incarnato, Mariologia, De Gratia Christi, De Virtutibus Infusis.* (No. 62, XX + 872 pp, 90 pesetas) : *Tome IV, De Sacramentis, De Novissimis.* (No. 73, XXIV + 888 pp, 70 pesetas).

The *Philosophiae Scholasticae Summa* will be in three tomes, of which two have already appeared: Tome I, *Introductio in Philosophiam, Logica, Critica, Metaphysica Generalis.* (No. 98, XXIV + 1904 pp, 80 pesetas) : Tome III, *Theodicea, Ethica.* (No. 92, XXVIII + 924 pp, 90 pesetas). There is also a *Biblia Vulgata Latina* (No. 14, XXIV + 1092 + 122 pp, illustrated and on fine bible paper; 80 pesetas) as well as textbooks of Moral Theology and Canon Law. For the Spanish-reading student the field widens, including among other works an annotated critical edition of the bible from the Greek and Hebrew by Joseph Bover, S.J., of the Gregorian University, Rome (No. 25, XVI + 2064 pp, 90 pesetas), as well as the same author's work on the Theology of St. Paul (No. 16, XVI + 980 pp, 65 pesetas), the Assumption of Our Lady (No. 27, XVI + 488 pp, 40 pesetas), and the Discourse at the Last Supper (No. 70, VIII + 336 pp, 35 pesetas).

At the time of writing the rate of exchange on Spain is 84 pesetas to the Australian pound. I leave it to the reader to perform the necessary conversions to find the Australian price-equivalents; it is very evident that the B.A.C. has attained the third of its objectives, an economical price, to a degree quite astonishing even by pre-war standards.

Apart from the uniform grey cloth bindings which are standard, de luxe leather bindings are available at prices generally about 80 per cent. higher.

If I have a criticism to make of the *B.A.C.* it is this, that it has passed its first century of tomes (over 700,000 volumes circulated) without attracting the interest of the English-speaking world; it does not waste resources on publicity. I hope that these notes will help to make it known to Australian seminaries and libraries, for the achievement of these first six years augurs very promisingly for the future. It will be to our gain if a greater number of students acquire sufficient Spanish—not a difficult task for those who already read Latin—to avail themselves of the full range of the *B.A.C.'s* offerings and so diminish the effects of our isolation from all that is best in modern Catholic Spain.[2]

JAMES MUIRHEAD, S.J.

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SHORT NOTICE

STEWARD OF SOULS: A Portrait of Mother Margaret Hallahan, by S.M.C. 180 pp. Longmans Green & Co., 1952. 12/6 (Eng.).

First thought on seeing this book: What a price for fourteen moderate chapters on pages measuring 4½ x 7¼ inches! The second thought was also churlish: No other Life of Mother Margaret Hallahan is needed while we have Mother Raphael Drane's superb biography. At this stage of querulous reaction, we read the author's introductory note, and withdraw our second objection; Mother Raphael Drane's book is out of print. Even while conceding that S.M.C. has written an interesting little book, we do suggest that a reprint of Mother Raphael's (including the scanty new material used in this latest book) is what is needed. It was, and still is, one of the outstanding biographies of this century.

However, once we have paid (in Australia) our 17/6 for this small book, we may as well forget the price and enjoy a re-telling of the life of that astonishing and saintly woman, Mother Margaret Hallahan, who was the Foundress of the English Dominican Congregation of St. Catherine of Siena. Her name may be placed, without any strain, beside the great names of Manning, Newman and Ullathorne—those heroic figures in the story of the English Catholic Revival. Dr. Ullathorne was her special friend and spiritual guide. The example and guidance he owed to her has not been written, but we may assess this influence in the passages given from his unpublished book, "The Inner Life of Mother Margaret". He writes of her: "God alone! This was the first of her principles both in contemplation and in action". He cites as her other principles: "There is nothing like prayer"...."You cannot truly love God without loving souls".

She was indeed a great lover of souls, and Catholics owe her a great deal: the fine Dominican centres of education in so many parts of the world, with their work for girls in primary and secondary education, not to speak of their great establishments for afflicted children. English Catholics, especially, should pray that the Church may recognize her heroic sanctity. Among the many benefits they received from her courageous heart was a revival in England of devotion to the rosary; for it was she who organized the first post-Reformation procession in honour of our Lady of the Rosary.

M.O.

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[2]The address of the *B.A.C.* is LA EDITORIAL CATOLICA, S.A. (Departmento de Extranjero), Alfonso XI, 4, Madrid, Spain.

Book Reviews

ONTOLOGY, by Canon F. Van Steenberghen (trans. by Rev. Martin Flynn). F. J. Wagner, New York; and B. Herder, London. Pages 279. Price, 27/-.

If his philosophy is to be of any use to the priest of to-day—apart from merely serving to explain the terms he meets in theology—it must be a logical and consistent whole that does not rest on any assumptions but has examined and fully justified the basis from which it sets out. Professor Van Steenberghen's *Ontology* provides us with the basic elements of just such a philosophy, for it offers us, in terms intelligible to the modern mind, a genuinely critical and systematic exposition of the Thomistic science of being.

From the outset it cuts through the notionalism that pervades so many Scholastic text-books on this subject, to reveal the sane realism inherent in Thomistic metaphysics. This is achieved by basing ontology on a critical theory of knowledge which shows that the "being" of metaphysical thought is not an idea or any mere abstraction but the concrete existing reality in all its richness as we encounter it in any, or more correctly, in all our experiences—indeed, that it is "the totality of what is". In these days when so much of the current Scholastic philosophy is powerless against the wide-spread anti-metaphysical prejudices springing from Positivism and Scientism, the value of this opening chapter on "Being or the Object of Ontology" can hardly be over-emphasised, for it offers a complete answer to the charge that metaphysical thinking is futile speculation with no basis in solid fact and completely out of touch with reality.

Nor is the method employed in studying this all-inclusive object of ontology any less worthy of praise than the opening chapter which shows what that object is. It is precisely the method demanded by St. Thomas when he insisted that metaphysics must begin with the facts of experience and argue back to the causes necessary and adequate to explain those facts. This is what might be called the method of explicitation or of discovering the metaphysical implications entailed in the facts of experience, and it is nothing more or less than an application of the principle that being is intelligible, so that, as a consequence, we are compelled to recognise and affirm of every being those ontological conditions without which it would be unintelligible or incoherent and necessarily a source of contradictory affirmations. As for the principle that being is intelligible, it too (as our epistemology should show us) is nothing but a fact of experience, that is to say, it is a truth seized by the human mind in the very act of knowing the real which is its object—a truth so fundamental that before its epistemological justification it exists as an implicit conviction underlying our instinctive urge to see life sane and to see it whole.

By applying this method to the facts of experience, the science of being is developed step by step. Thus, beginning with that fact that being is one (since all that is is being), and the no less obvious fact that there is nevertheless diversity and opposition in being, the fundamental problem of the One and the Many is immediately encountered and is solved by the doctrine of a Moderate Pluralism which asserts that the unity of being is an imperfect one, a unity which entails a real purality of being in being. This is nothing but the conclusion that being can really be opposed to and other than being only if there are many beings that are really different one from another. But this discovery of a plurality of beings is only a first step in solving the antimony of being; for we are immediately compelled to ask, how can beings really be different from one another when all that is is being? And to answer this we are forced to conclude that the perfection of being must be possessed by these different beings in different degrees or proportions, because only thus is it possible that, while all that is is being, one being can really have a perfection that another lacks, so that the two are really different. Nor have we reached the end of our trouble with this discovery that being is analogous; for the analogy of being is not itself immediately intelligible, and in our effort to understand we are forced on still further to discover the ontological conditions that make analogy possible, namely, the real composition of the limited or finite being as such. And so on throughout the whole work.

It is worth noting that this method of explicitation is the only method that shows us the origin, nature, and solution of ontological problems in their true perspective; nor should this be surprising, for it is the only really valid ontological method. In its light we see that ontological problems are not artificial and arbitrary but are forced on us by the reality encountered in experience; in its light we therefore see that the science of being truly is the science of the existing reality; and, finally, it is only in its light—only when we see them as conclusions necessary to explain the facts of experience—that these ontological solutions become really intelligible.

Because any attempt to understand the facts of experience necessarily leads eventually to the affirmation that an infinite being must coexist with the finite beings of our immediate experience, Professor Van Steenberghen includes in his *Ontology* most of the matter usually left to a distinct treatise on Natural Theology.

Though this work is intended as an introduction on ontology for students, like everything else from this author's pen, it is most stimulating and is well worth the attention of the specialist. Unfortunately, it is not sufficient in itself to serve as a text-book, in the conventional sense, for students preparing for theological studies. It (admittedly) leaves unconsidered many subsidiary questions and—especially in the section on natural theology—is so concise and abridged that considerable development by a professor is required. Though not irremediable, this is really most unfortunate, because there is more genuine metaphysical

knowledge to be gained from this slim volume than from any other half-dozen similar works of my acquaintance.

Our respect is due to the translator for the very competent way he has carried out his task; for his choice of a work on which to exercise his undoubted skill we owe him a deep debt of gratitude. The publishers have once again achieved that standard of excellency we now expect from works bearing their name.

T.D.S.

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THE HYPOSTATIC UNION AND CREATED ACTUATION BY UNCREATED ACT, by M. de la Taille, S.J. West Baden College, Indiana. 1952. Pgs. 76. Pr. $0.95.

The products of a brilliant mind will always interest and stir up thought and so these three short works of the late Maurice de la Taille are very welcome. In them we have that fine theologian's theory of created actuation by Uncreated Act. Faced with the problem of the unions of God and man which are found in the beatific vision and justification by grace, and that even greater union of a human nature to the Word, Fr. de la Taille developed an explanation of these unions as actuations. The beatific vision is a union of intelligible and intellect, and "the intelligible is the act of the one understanding". The Divine Essence must actuate the human intellect but, as infinite, it cannot inform it for this would call for reception and limitation. But some change must take place or the actuation will be nothing. Therefore there is received into the potency of the intellect, under the influence of the Divine Act, a created reality which is not the Divine Essence but is nevertheless the actuation of the human intellect by the Divine Essence. We know it as the "light of glory" by which the human intellect is adapted, raised and united to God.

Justification by grace provides a parallel case, where grace is the created actuation by which the soul is united to the Spirit of Life. Both grace and the light of glory are accidents and govern accidental unions. The hypostatic union provides an example in the order of being. Here the humanity is substantially actuated by the Word, for the result is the single, undivided person of Jesus Christ. The being of the Word actuates the humanity (without substantial modes, for Fr. de la Taille is a whole-hearted followed of Capreolus). The actuation is neither an accident, for the union is substantial, nor a substance or part of a substance, for this would add to and destroy the human nature, but it is "this particular way of existing, which takes the place of another way of existing...that is strictly human..." So these three important unions are all explained through created actuation by Uncreated Act.

This theory is found scattered through the three parts of the book. The first part is a paper read at the Cambridge Summer School in 1925 and later published among the collected papers edited by Fr. C. Lattey, S.J. It is concerned chiefly with the scholastic treatment of the hypostatic union. A short section on the theory of actuation, which

explains its presence in this book, brings with it a study of the mystery which is probably unique for its simplicity and shining clearness. Then Created Actuation by Uncreated Act, the translation of a brief article from *Recherches de Science Religieuse,* gives a formal statement of his theory and the book concludes with a long article in dialogue form, translated from the *Revue Apologetique,* in which Fr. de la Taille answered objections raised.

The objections were many and strong but he handled them well, showing at the same time his theory's strength. There can be no doubt that the idea of actuation better explains the intimate union spoken of in revelation than any theory based chiefly on efficient causality. However, many points remain rather obscure. What, for instance, is the created actuation in the hypostatic union? We are left in no doubt that it is in the order of being but, from the several statements on the point, little more that is definite can be gained. Must we admit existential modes after rejecting their cousins in the order of substance? Again, created actuation is spoken of as resulting from the act coming to the potency. Yet, as it is an effect of the efficient causality of the Trinity, it is not clear what anterior influence God, as Act, can have upon this actuation. Besides, the contact of Divine Act and creature potency remains in the shadow of mystery even in this theory. The mind finds it hard to see a creature as the communication of an Uncreated Act. The light of glory and grace, whose existence can't be doubted, may be looked on as dispositive conditions of union. It was up to Fr. de la Taille to give proof that they are 'actuations' and the proofs he gave do not remove all doubts. These remarks merely express difficulties in the writer's mind and probably result from lack of insight, but there does seem to be room for clarification of the logical relations of efficiency, Act and actuation in the theory.

This booklet is well printed and is covered in thin, stiff cardboard. It is distributed privately and can be ordered from the "Director, Readings in Philosophy and Theology, West Baden College, West Baden Springs, Indiana, U.S.A."

B.J.

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SAINT FRANCIS XAVIER (1506-1552), by James Broderick, S.J. London, Burns Oates, 1952. 548 pp. Illus. 30/-.

The fourth centenary of the death of the great apostle of the East, whose mighty mission "remains one of the most heroic efforts of human nature", inspired this brilliant book. Already Father Broderick had sketched the life and works of the saint in his book *The Origin of the Jesuits* (London, 1940, pp. 112-181). Those seventy pages he has now developed and expanded into a noble volume of 548 pages, beautifully produced and illustrated. He had at his disposal the critical edition of St. Francis Xavier's letters, the *Epistolae S. Francisci Xaverii,* the work of Fathers Schurammer and Wicki, whose two volumes, he

writes, "are the basis of the present work". The plan of the book is simple. A short sketch of the saint's birth and family; his early education and his residence in Paris; the meeting with St. Ignatius; the idea of the future Society of Jesus—with that we are prepared for the great deeds of the future years. The author is not happy in Paris, where he assails "French vanity" which has claimed Montmartre as the place of foundation of the Society, while in a footnote he removes Saint Denis from the historic hill. Likewise he removes from the grasp of preachers the fine story of Ignatius's use of the famous text: "What shall it profit a man...?" in the conversion of Xavier. Broderick considers that it was the happy invention of a Jesuit, Tursellini, writing in 1594. Now, the author takes us in hand properly, and with the power of vivid re-creation that is his own, he wafts us over the oceans to the mysterious East, the setting of St| Francis Xavier's epic deeds for Christ and the Church. With his vast reading, he is as much at home with the niceties of Japanese etiquette as he was with the pronunciation of *Xavier* in the early pages of the book. Only those who know things Indian and Japanese intimately will be able to assess the value of this part of the book.

To sum up, Father Broderick has written a life of the saint that has no equal in English. It is a book, one feels, that will retain its value for many years, as a sure well documented and enthusiastic study from a master of his subject. The author's style, personal and witty, is, however, apt to become tiring in a large book of over 500 pages. It is to be hoped readers do not pass over the footnotes to the book, which, as in all Father Broderick's books, are abundant, learned, caustic, and sometimes irrelevant. On the last page of the book there is a footnote about St. Isidro of Madrid, a married ploughman, who was canonized on March 12, 1622, in the formidable company of St. Francis Xavier, St. Ignatius Loyola, and St. Teresa of Jesus. Of him Father Broderick writes:

"How pleasant it is to know that the beautiful proud capital of Spain, the city of the grandees, has a humble, illiterate workman for its chief advocate in Heaven. *If anyone considers this note to be irrelevant to the life of St. Francis he is quite justified and most welcome to his opinion*".

With that kind permission, one would begin to question Father Broderick's description of the Abbé Bremond as *the genial abbé?* However, with such a man as the author who has proved on many a field that he has knowledge *de omni re scibili, et quibusdam aliis,* discretion becomes a reviewer even 12,000 miles distant, and so small querulous complaints are silenced before the magnificence of the work.

T.V.

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A HISTORY OF PHILOSOPHY. Vol 3. Ockham to Suarez. By Rev. Frederick Copleston, S.J| Burns, Oates & Washbourne Ltd., London, 1953. 479 pages. English price, 30/-.

This volume is of the same high standard as the previous ones in the series. It is well written and clear and is furnished with a useful bibliography. In the second volume the index was divided into that of names and of subjects, and it is a pity the division was not retained.

The work opens with the forerunners of Ockham, then deals fully with that philosopher himself and his terminist school. Other aspects of the fourteenth century that receive special treatment are the problem of motion, the relations between Church and State, and the impact of mysticism on philosophy. The second part covers the Renaissance period; special chapters are devoted to its Platonism, the humanist attack on Aristotle, and the scientific movement. Campanella, Brun and Gassendi receive detailed attention, but naturally most space is devoted to Francis Bacon, the dark side of whose character is rather glossed over by our author. An interesting chapter on political philosophy contains amongst others the contrasting figures of More and Machiavelli.

The final section, on the Scholasticism of the Renaissance, devotes much space to Suarez. While Father Copleston has been most objective in his criticism of other philosophers, e.g., Scotus, he reveals here a leaning towards the Suarezian viewpoint that is hard to understand. To suppose, as he does on page 368, that the controversy about the real distinction between essence and existence is still a live issue is to close one's eyes to the present state of Scholastic philosophy. Almost the only defenders of the view of Suarez are to be found in the Society of Jesus, and even there the greatest names this century have been on the side of the real distinction. On page 378 is the statement: "Suarezians do not set Suarez against St. Thomas"; surely these words reveal a failure on Father Copleston's part to realize how fundamentally Suarez's interpretation changes the authentic thought of St. Thomas. It is impossible for a Suarezian to give an ultimate ground for the all-important gap that must exist between God and creatures; destroying as he does St. Thomas' key-doctrine of the real distinction he offers nothing in its place. He is in a worse plight than the early Franciscans or Duns Scotus; for they made some attempt to explain the gap, the first by universal hylomorphism, the latter by "haecceitas".

Apart from these chapters on Suarez, this volume is a worthy successor to the earlier ones in the series; we look forward with pleasure to the publication of the rest of the work.

F.A.M.

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REPLY TO THE ANGLICAN BISHOPS IN AUSTRALIA, by Rev. Dr. Rumble, M.S.C. Sydney, Annals Publication, No. 62, 1953; 64 pages. 2/-.

Recently the Anglican Bishop of Ballarat, the Rt. Rev. W. H. Johnson, wrote a pamphlet entitled: 'Roman Catholic Assertions', which received the endorsement of the Archbishop of Canterbury and all the Anglican Bishops of Australia, together with a number of other dignitaries of that Church. As Dr. Rumble points out, whatever about

their own contradictory beliefs and practices, they all prepared to present a 'united front' when it comes to an atack on Rome. The present booklet discusses the various charges laid by the Bishop. None of the charges are new, nor are they characterized by any particular endeavour to reach theological or historical accuracy. Dr. Rumble has gathered a great deal of very useful matter on the usual Protestant objections on such topics as: Henry VIII and the Church, the Primacy of St. Peter and of the Pope, Papal Infallibility, 'Mariolatory', and the Reformation. Bishop Johnson took Dr. Rumble to task for saying that the doctrines of the Anglican Church are 'vague and confused'. However, the Reply clearly demonstrates how well founded was the original statement. Perhaps this is one of the most striking impressions that one retains after reading the Reply. No interpretation of Scripture or of the Creeds seems to be so radical as to exclude one from the Anglican Communion, nor is there within the Church of England any authority that is capable of giving a clear declaration of the doctrinal stand of that Church.

All concerned with the instruction of converts or with the defence of Catholic doctrines will find this booklet most useful and helpful.

P.L.M.

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ST. PAUL'S GOSPEL, by Monsignor Ronald Knox. Sheed & Ward. 1953. 103 pp.

A penetrating study of the mind of St. Paul is, I think, the least that can be said about this small volume, which consists of six conferences, preached by Monsignor Ronald Knox in Westminster Cathedral on the Sunday evenings of Lent 1950.

The author sèts out to show us that the writings of St. Paul, so often though of as mere props to the Gospel narratives, can in reality stand alone; that they do in fact give us a substantial, though incomplete picture of the early Christian Church. It is extraordinary, Monsignor Knox says, how the account of Our Lord given to us in the Gospels 'dovetails in' with that of the Epistles. 'Not in the sense that the two accounts agree...rather in the sense that they disagree'. Yet this disagreement, he goes on to say, is not one of contradiction, but rather that St. Paul, aflame with his concept of a living Christ, concentrates his attention on things that did not concern the purpose of the Evangelists. And even in his narration, notice that St. Paul, who must have known the words that Our Lord used when teaching the Jews, never borrows an illustration from that source, nor pauses to give an account of Christ's earthly biography. Only once in all his writings does he quote his divine Master, and then it is a saying that the Gospels have not preserved for us at all. (Acts xx, 35.) It is a remarkable thing that the two streams of tradition do not overflow one into the other.

Briefly then, that is the 'status quaestionis' as set out in the first chapted, 'The Pauline Approach'. It is a very simple presentation, alive with apt and beautiful metaphors that grip the reader's attention,

demanding nothing in the way of intellectual effort. But pass on and follow the theme through the next five chapters, 'St. Paul and the Old Testament', 'St. Paul and Christ's Divinity', ' St. Paul and Christ's Humanity', 'St. Paul on the Mystical Body', 'St. Paul on the Risen Life of the Christian', and though the author's writing ability does not wane, the mind of St. Paul takes a hand, and what you expect to be catchy sermons develops into solid exegesis that cannot be taken lightly.

While the book might be justly criticised as too weighty for sermon matter, as a short commentary on St. Paul it must gain the praise of many. It is, perhaps, a little tightly packed with thought, but nevertheless, rich and satisfying.

W.E.H.

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BETWEEN COMMUNITY AND SOCIETY. A Philosophy and Theology of the State. By Thomas Gilby, Longmans, Green & Co., London, 1953. pp. XIV, 344. Pr. 31/6 (Aust.).

Thomas Gilby is the Dominican priest of the English Province already well-known through his popular expositions of Scholastic logic and metaphysics in *Barbara Celarent* and *Phoenix and Turtle*. In the present volume he has turned to the political theory of the State; and it is understandable that, as a Dominican, his treatment should be in the Thomistic framework.

What Father Gilby makes clear from the outset is that he does not regard St. Thomas as ever having been ex-professo a political scientist or, still more, an oracle in the problems of social philosophy. Aquinas was a social theologian; hence any appreciation or application of his thought must be defective if it stops short at the level of social philosophy. We tend to see the problems of political liberty, democratic socialism, planning for freedom and so on, in a limited perspective; the task which Father Gilby set himself, however, was to give due place to their theological implications. For this reason, his treatment of the tensions between free personality and group membership—the principal theme of his book—is significantly sub-titled: A Philosophy and Theology of the State. He connects that theme with the conflict between the heavenly and the earthly cities and in thus setting the problems involved in their supernatural context—against a background of contemplation to be achieved through virtue—his approach is distinctive among modern works on political theory.

The second distinctive feature of this work is that the author has adopted the historical approach to his subject. Father Gilby believes that "the suggestion that our age may profit from the past should not go on to wrench an old social doctrine out of its period, and then recommend the result as a set of permanent solutions" (p. xiii). So, in Part One: The Setting, we have an erudite exposition of the influences in the moulding of Thomistic politics—the ideas of political Augustinian-

ism and Aristotelianism, the events and theories of the high Middle Ages, the conflicts between the spiritual and temporal powers.

The reminder to view St. Thomas as thinking and writing during certain historical circumstances is valuable and Father Gilby in this section has given the relevant picture in admirable fashion. What emerges is a statement of St. Thomas's doctrine which shows that he avoided the extremes of both Augustine and Aristotle with regard to the State: it is neither an ignoble thing nor is it the end of all things; rather the City of Man opens into the City of God.

In the four succeeding parts of the book, Father Gilby shows how the moderate doctrine on general social theory and on the State in particular is adequate to preserving the necessary tensions between the individual and the group, between the person and the material power of the State. He says that "the living of men together may produce either a community or a society or a mixture of both, and corresponding variations will be induced in the group's pressure on the individual"; concentrating on the distinction between community and society, he then makes it his objective "to draw out the characteristics of the intermediate group which emerges between them. This political community, or State, will be expected to cherish the genial materialism of the animal community, and to aspire to the freedom of the spiritual society. A member of the community, a friend within society, a citizen of the State as a partnership, a subject of the State as a corporation, a man moves to and fro between these categories without break" (p. 21).

To follow Father Gilby as he draws out those characteristics is not easy; there is, indeed, an abundance of topical references and pithy judgments, but an allusive style rather than formal argument is not conducive to following his theme. To those who will take the trouble to cope with lapses of progress in the argument, however, there is adequate reward in the doctrine which is distilled from St. Thomas. The view of Church and State as a partnership sub Deo et lege is of pressing practical interest, as present Continental experience indicates; while even outside the Iron Curtain, the trend to submerging the individual in the community shows that both governments and governed can draw profit from the balanced Thomistic teaching on the dignity of the human person and the subsidiary role of the State.

That teaching is founded upon the requirements of the natural law. But in this book Father Gilby is reminding us of the necessity to go beyond the natural law and to see social relationships as a medium to friendship in the divine society.

N.T.

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SCIENCE IS A SACRED COW, by Anthony Standen. London. Sheed & Ward, 1952. Pages 158. English price, 10/6.

This is an unusual book; it is written by a competent scientist with the aim of debunking the pretensions of many of his colleagues. When we hear the out-moded utterances of Professor Julian Huxley, and the

allegations of fraud on the part of the discoverers of the Piltdown "Man", and recall the deliberate deception practised by Haeckel, we realise how timely this book is.

The author treats first the imagined infallibility of scientists, and tells us how their collective ego is inflated to such an extent that they begin to believe their science has a moral value. Scientists these days are mass-produced, and inevitably there must be many mediocre ones; ninety per cent. of scientific papers are mere routine calculation.

We often hear the irresponsible statement from scientists that the Theory of Relativity has dealt a moral blow to causality because the time order between two events can be reversed for different observers. Our author deals with this question and shows that the ordinary ideas of cause and effect are not altered at all by the Relativity Thory. Even more frequently we hear that Heisenberg's principle of uncertainty has shown that the principle of causality is not of universal application. Heisenberg has shown that in the case of phenomena within the atom, we cannot predict the behaviour of individual particles; for it is impossible to know with precision at the same instant the two co-ordinates, position and speed. Some scientists make the further statement that from the nature of the case it will never be possible to attain this knowledge, for indeterminancy is at the very heart of nature. Our author deals with this difficulty also, but is not as convincing as he might be. Simply because we cannot predict the future behaviour of this system, it would be illogical to conclude that such a system is not determined, and still less can we conclude that it has no cause. We cannot give a causal description of this state of matter, not because it has no cause, but because of our lack of sufficient knowledge of the causes at work. Planck, Dirac, Einstein, and Rutherford can be quoted in favour of this view that the indeterminacy of the atom is due to the imperfection of our means of observation.

There are chapters in this book on Biology, Psychology, and the Social Sciences. They are all illuminating, and we have no hesitation in giving this book the highest recommendation.

F.A.M.

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1. *Christian Simplicity in St. Thérèse.* Edited by Michael Day 132 pp. Burns Oates, 1953. 9/6 (Eng.).
2. *To Love and to Suffer,* by Mère Amabel du Coeur de Jésus. 158 pp. Mercier Press, 1952. 12/6 (Eng.).
3. *A Retreat with St. Thérèse,* by Père Liagre, C.S.Sp. 125 pp. Gill, 3rd Impression, 1953. Pape, 4/6.

These three books may be recommended without reserve; the first and the third are prefaced by that staunch Theresian, Mgr. Vernon Johnson, while Mère Amabel's carries a preface by Cardinal Baudrillart whose lectures at the Institute Catholique de Paris she attended.

Christian Simplicity is a collection of essays by well-known priests,

all specialists in the aspect of St. Thérèse's spirituality with which they deal. Mgr. Vernon Johnson remarks that the book will have achieved is object if it leads its readers back to the autobiography "and helps them to find there some of the hidden riches which they have hitherto missed". The eight essays are reprinted from *Sicut Parvuli,* the Quarterly Review of the Association of Priests of St. Thérèse of the Child Jesus. Three of the contributors are English priests; and the papers by Fr. Gordon Albion, D.Hist., and Mgr. Thomas Bird, D.D., Ph.D., may be taken as examples of the fresh approach that distinguishes this book. Fr. Albion's historic bent and training have led him to find in the Patristic writings the doctrine of Spiritual Childhood so consistently set forth by the young Carmelite nun. This interesting chapter includes beautiful and pertinent passages from the early Fathers of the Church. But it is the last chapter in the book to which we shall probably turn and return. This is entitled, St. Thérèse and the Scriptures, and is the work of Mgr. Bird. One of his thoughts that come back again and again to mind is, that Our Lady herself was the Saint's guide in her reading and memorizing and interpreting of Holy Scripture.

To Love and to Suffer, by the Superior of the Carmel of Rochefort, was planned in 1935—at least, the Author's introductory note and Cardinal Baudrillart's foreword were written in that year. But perhaps this English translation marks its first publication. It is more likely that this is so, as in 1935 the author was still a girl-student at the Institute Catholique of Paris: and this book is by a mature Religious, and (to quote from Cardinal Baudrillart's foreword) "reveals a piety at once vigorous and substantial, an enlightened piety, completely opposed to all sentimentality". We are given an idea of the substance of the book in the sub-title. The Gifts of the Holy Ghost in St. Thérèse of the Child Jesus. As befits a student trained by Cardinal Baudrillart, the author has a basis of theology and philosophy for her spirituality and her analysis of the supernatural life of St. Thérèse. Having written two chapters on the Supernatural Life in general and its place in our spiritual life, the author takes in turn the seven gifts of the Holy Ghost, and shows how the Saint lived completely under their influence. It is very well done. We hear continual echoes, usually a gloss, of passages from the Summa, as in the paragraph on the Gift of Fear: "Filial fear is the gift of the Holy Spirit, infused by grace into the will, disposing it to follow promptly and easily the supernatural urge which prompts the soul to revere God out of love and as a Father, to dread offending Him and to be separated from Him".

A Retreat with St. Thérèse is in its third printing, having been first published in 1947. Mgr. Vernon Johnson says of it that "it contains the very essence of St. Thérèse's teaching expressed in the simplest manner possible, and is therefore excellent material either for our own meditation or for teaching the Little Way to others. As such it is equally valuable for priests and laity". This is the first publication in English of Fr. Liagre's retreat, and we enter on it best by taking his

advice: "Let us begin then by becoming little, but putting on one side every attachment of whatever kind which makes us important in our own eyes and gives us confidence in ourselves". Nothing other, of course, than the uncompromising doctrine of detachment, as preached by St. John of the Cross; but if a little, delicate, sensitive nun could do it, we surely can brace our backs to it. Fr. Liagre leads us along the Little Way until at the end we kneel with St. Thèrése to pronounce, thought perhaps with faltering accents, her offering to Compassionate Love. (And how the devil tries here to dim our vision, so that we may never rise from our mediocrity.) By offering myself as a victim to Compassionate Love, I do not ask to be immersed in suffering—in any case, we suffer; but I put myself into the hands of Infinite Love to be used just as Love sees fit. My life will thus become more useful—and what more do any of us want? We do not go from our offering empty-handed, for we go in joy to speak and work only in the name of Jesus and for His love...As Father Liagre puts it: "Out of pure compassion, God will create and pour out love in us".

M.O.

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WIFE, MOTHER, AND MYSTIC, by A. Bessières S.J. Translated from the French by Rev. S. Rigby, edited by Douglas Newton. London: Sands. 1952. 256 pp. 10/6d. Eng.).

Until the beatification of Anna-Maria Taigi in 1920 few people outside Rome had heard her name; though many French Catholics might say to that: "Not so". They could bring forward evidence to show that they had long been interested in her; and that she, for a much longer time, was interested in *them.* As for the first of these claims, it is true that it was Louis Veuillot, who, arriving in Rome in 1860, was so impressed by her greatness (she had been dead twenty-three years) that he begged Pope Pius IX to introduce her Cause. The Pope was moved by Veuillot's letter—it could hardly be otherwise, considering that this heroic French journalist was suffering on behalf of the Papacy, living in Rome as an exile because in Paris his paper, *L'Univers,* had been suppressed by imperial order, for publishing the Papal Encyclical of 1860. By studying letters and having conversations in Rome, Louis Veuillot learnt that for forty-seven years a mystic, who was also a poor working-woman, had been a victim-soul, sustaining the Church by prayer and suffering. He wrote of her: "Numerous witnesses have testified to the splendour of this noble life. She was a Teresa, a contemplative....but without a cell. She had a husband to serve, a rough though good and upright man; she had many children, a thousand cares, frequent illnesses, enemies and detractors....She had been beautiful and attractive, but she did not wait till the flower of her beauty and grace had faded; she surrendered herself generously the moment the call came...".

Because it was France that caused the greatest suffering to the

Church during Anna-Maria's life-time, we may safely concede to the French any claim that she was interested in them. Their plight, and their deterioration during the Napoleonic Wars, called her from the pleasant ways of piety to the stony paths of expiatory intercession. From then on her life was one long succession of prodigies. Shortly after she had put aside her little vanities to enter on the way of perfection, there began to appear to her a golden globe of matchless light in which she could read the past and the future of all souls committed, by Divine inspiration, to her intercession. That she had time to look at anything beyond her household worries, is in itself a miracle. Keeping peace in the poor little cramped home was only one of her achievements: "in this Noah's ark, where dwell cheek-by-jowl wives, husbands, parents-in-law, and two families of children, one family of seven, the other of six...." A scene to consider if we feel that the only thing preventing our becoming immersed in contemplative prayer is the noise of a concrete-mixer or hammering in the offing.

When we read the chapter of Napoleon I, we see how his career, in its totality, was woven into the pattern of Anna-Maria's mystical life. In her globe of light she saw his rise to power; saw his fall; saw, also, the brooding exile in St. Helena. And, knowing that nothing is wasted in the life of a victim-soul, may we not see in the chastened dispositions of the dying Emperor the intercessory prayer of his unseen benefactress, whose suffering life had been caught up in his whirlwind? His uncle, Cardinal Fesch, who in Rome become one of Anna-Maria's disciples, certainly believed in spite of his own worldly, time-serving career that the two souls were linked when he said: "God humbled him, and in humiliation lies salvation".

When Anna-Maria closed her eyes in death, touching to a sense of loss Cardinals and noble ladies, she left in her shabby purse her only money—the price of the poorest funeral.

M.O.

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SANCTI AURELII AUGUSTINI SERMONES SELECTI DUODEVIGINTI, quos recensuit D. C. Lambot, O.S.B. Spectrum Publishers, pgs. 152, pr. 6.25 Dutch guilders (1 guilder = A 2/5).

ST. AUGUSTINE SERMONS FOR CHRISTMAS AND EPIPHANY, trans. by T. C. Lawler. (Ancient Christian Writers). Longmans, pgs. 245, pr. 25/-.

St. Augustine's works have been always popular, but they are hard to obtain, in latin or translation, for the reader who cannot afford bulky collections. It is a pleasure, then, to greet two new selections of the sermons.

The first is the opening volume of a new series, *Stromata Patristica et Mediaevalia,* to be edited by Christine Mohrmann and Professor Quasten. It is to publish critically prepared texts of early christian and

medieval writers, with a view to encouraging interest among students, and also of preparing the way for new, full, critical editions. This first volume presents eighteen sermons of the saint edited by Dom C. Lambot, O.S.B. It is a foretaste of the full edition of the sermons on which he is at present working. A brief introduction gives much information on the history of the text. Each sermon is prefaced by a note on the time and place of presentation and the chief mss. used. Variant readings, scriptural references, and the rare explanatory notes are given at the foot of each page. The book is clearly printed and well set out. It comes between covers of light cardboard, but no-one can complain at this. The important thing is that the contents are made available for a few shillings. No priest could read them without profit.

For those who prefer English the *Ancient Christian Writers* series continues its good work. In volume XV it brings us twenty-three of St. Augustine's sermons preached about Christmas and the Epiphany in a translation by T. C. Lawler. Here are all the qualities with which we are familiar: handsome appearance, clear print, plentiful notes, an analytical index. The translation, though clear and good, seems a little flat after the latin. It is impossible to bring all St. Augustine's brilliance into English so this is a necessary defect. As we are given a readable version of the sermons, with the helps needed to understand them, this volume is of great value.

B.J.